

GRAMMAR

OF

THE HEBREW LANGUAGE.

BY

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at Andover.

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P R E F A C E.

I HAVE revised the present edition of my Hebrew Grammar throughout, and made a considerable number of additions and corrections of a subordinate kind. Most of the section on the *quantity* and *quality* of the vowels I have written over again, and given the whole a shape, which, I would hope, will render it more intelligible to beginners. It is the most difficult part of the grammar, so far as a satisfactory mode of representation is concerned. The dubious appearance of so many vowels makes the subject obscure to a tyro; and scarcely any labour which a grammarian can bestow upon it, will make it explicit at first. The numbering of paragraphs, in a few cases, has necessarily undergone some change in the remodelling of this section, and to these the references in the Chrestomathy will not exactly correspond. Still, the student who is advertised of this, will experience no serious difficulty in finding the principles that correspond to his references, although they may now bear a name different from the former one, or be designated by a different number.

I have availed myself, in the present edition, of the corrections and of some additions, which my friend Mr. J. Seixas, in a very obliging manner, has suggested to me. For his attention bestowed on this subject, and the labour which he has performed in making the suggestions just noticed, I return him my most sincere thanks and acknowledgments. A fuller catalogue still of irregular forms, according to a desire which he has expressed, would have been made out, had the limits of my work permitted.

I have added a *Synoptical View of all the Conjugations of the Hebrew Verbs*, at the close of the Paradigms; for which I doubt not I shall receive the thanks of the beginner, and even of the proficient in Hebrew. Besides being inserted in the Grammar for permanent preservation, it accompanies each grammar, on a broad sheet, which can be pasted on stiff paper, and hung up before the eyes of the student, and thus save very much of his time in turning over the leaves of his grammar in search of particular forms of verbs.

The reader will perceive by comparison, that the present edition is somewhat enlarged. This is owing in part to the mode of printing

adopted, which is designed to render the different paragraphs and sections more conspicuous to the eye.

The author has often been asked, whether he intended to publish an *abridged* form of this Grammar. As a friend to the radical study of the Hebrew, he must answer in the *negative*. The phenomena of the Hebrew language he is not able to state in a shorter compass than he has done, and make them explicit and intelligible to learners. Any Grammar that professes to do so, must either be obscure, or leave many of the phenomena of the language untouched. Of what ultimate and solid use can the study of Hebrew be, when one half, or any considerable proportion, of forms and idioms are left unexplained and unnoticed? Those who wish a "royal road" to the Hebrew, may publish such grammars or study them, if they are content to acquire the name of Hebrew scholars without the reality. More than this cannot be acquired, while a considerable part of forms and idioms are unnoticed and unknown. With the right of others to publish *abridged* grammars, the writer of this does not expect or wish in any way to interfere. His own full conviction, after teaching Hebrew for a quarter of a century, is, that all *abridged* methods of studying it will of course *abridge* any good ground for expecting real and solid profit from the undertaking. "Drink deep, or taste not," is his most serious advice to all theological students; but he does not say this, in reference to his own Hebrew Grammar. Whatever Grammar the student may use, let him not expect solid improvement without extensive and accurate study.

MOSES STUART.

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PART I.

ORTHOGRAPHY AND ORTHOEPY.

I. ANCIENT HEBREW ALPHABET.

Form	Repre-sented by	Sounded as	Names in Hebrew ; which are represented by	and sounded as	Signification of the names.
א	א	,	אָלֵף	Nâlêph	Aw'-lëf ox.
ב	bh,b	v, b	בִּרְתָּה	Bêth	Baith house.
ג	gh,g	g	גִּימֶל	Gîmél	Geé-mël camel.
ד	dh,d	{th in d that, d}	דָּלֶת	Dâlëth	Daw'-lëth door.
ה	h	h	הֵא	Hê	Hay hollow.
ו	v	v	וֹו	Vâv	Vaww hook.
ז	z	z	זָיִן	Zâ-yin	armour.
ח	hh	hh	חִתָּה	Hhêth	Hhaith travelling-scrip
ט	t	t	טִיט	Têt	Tait serpent.
ר	y	y	יְודָה	Yôdh	Yoadh hand.
כ	kh,k	kh,k	כָּפָת	Kâph	Käf hollow-hand.
ל	l	l	לָמֶד	Lâmëdh	Law'-mëdh ox-goad.
מ	m	m	מֵם	Mêm	Maim water.
נ	n	n	נוּן	Nûn	Noon fish.
ס	s,s'	s,s'	סָמֵךְ	Sâmëkh	Saw'-mëkh prop.
ע	"	"	עָיִן	Uyin	A-yin eye.
פ	ph,p	f,p	פֵּא	Pê	Pay mouth.
צ	ts	ts	צָדֵה	Tsâdhê	Tsaw-dhéy screech-locust.
ק	q	q	קוֹפָה	Qôph	Qoaf ear.
ר	r	r	רִישׁ	Rêsh	Raish head.
ש	sh,s	sh,s	שִׁין	Shîn	Sheen tooth.
ת	th,t	th,t	תַּוְ�תָה	Taww	Taww cross.

No. II.

LATER HEBR. ALPHABET. ORIENTAL ALPHABETS.

Forms.	Rep. by	Sounded as	Names.	Arabic alphabet.	Syriac alphabet.	Hebrew coin-letter.	Samar. alphab.	Heb.
א	א	,	Nālēph	أ	א	א	א	א
ב	bh	v	Bēth	ب	ב	ב	ב	ב
כ	b	b		ك	כ	כ	כ	כ
ג	gh	g	Gimēl	ج	ג	ג	ג	ג
ג	g	g		ج	ג	ג	ג	ג
ד	dh	{th in that}	Dālēth	د	د	ד	ד	ד
ד	d	d	Hē	ه	ه	ה	ה	ה
ו	v	v	Vāv	و	ו	ו	ו	ו
ז	z	z	Zāyīn	ز	ז	ז	ז	ז
ח	hh	hh	Hhēth	ط	ח	ח	ח	ח
ט	t	t	Tēt	ط	ט	ט	ט	ט
י	y	y	Yōdh	ي	ي	י	י	י
כ, ק	kh	kh, h	Kāph	ك	ك	ק	ק	ק
כ, ק	k	k		ك	ك	ק	ק	ק
ל	l	l	Lāmēdh	ل	ל	ל	ל	ל
מ, מ	m	m	Mēm	م	מ	מ	מ	מ
נ, נ	n	n	Nūn	ن	ن	נ	נ	נ
ס, ס	s	s	Sāmēkh	س	س	ס	ס	ס
ע, ע	"	"	Zāyīn	ع	ع	ע	ע	ע
פ, פ	ph	ph, f	Pē	ف	פ	פ	פ	פ
צ, צ	p	p		ف	צ	צ	צ	צ
צ, צ	ts	ts	Tsādhē	ض	צ	צ	צ	צ
ק	q	q	Qōph	ڧ	ק	ק	ק	ק
ר	r	r	Rēsh	ڙ	ر	ر	ر	ر
ש, ש	sh	sh	Shīn	ڜ	ش	ش	ش	ش
ס, ס	s	s	Sīn	ڛ	س	س	س	س
ת, ת	th	th	Tāv	ڦ	ت	ت	ت	ت
ת	t	t		ڦ	ت	ت	ت	ت

IV. TABLE OF THE VOWELS.

I. Class; *A* sound, corresponding vowel-letter, *Aleph*.

Names.		Form.	Sound.	Rep. by
קָמֵץ	Qāmēts	מֶטֶט מְאַת	= a in all	ā
פָּתָח	Pättähh long	מֶטֶט	= a in father	â
.....	Pättähh short	מֶטֶט	= a in { ^{faring} _{man} }	ă
סְגֻּול	Seghōl long	מֶטֶט מְהִי	= a in hate	ē
.....	Seghōl short	מֶטֶט	= a in { ^{hated} _{climate} }	ě

II. Class; *E* and *I* sound, corresponding vowel-letter, *Yodh*.

צְיִרִי	Tsērī	מֶטֶט מְיִי	= ey in they	ē
סְגֻּול	Seghōl long	מֶטֶט מְהִי	= ey in purvey	ē
.....	Seghōl short	מֶטֶט	= e in { ^{preying} _{men} }	ě
הַיְרָק	Hhīrēq long	מֶטֶט מְיִי	= i in machine	ī
.....	Hhīrēq short	מֶטֶט	= i in { ^{estimate} _{pin} }	ī

III. Class; *O* and *U* sound, corresponding vowel-letter, *Vav*.

הַוְלֵם	Hhōlēm	מֶטֶט מוֹל	= o in go	ō
קָמֵץ חֲטָף	{ Qāmēts Hhā- tēph short.	מֶטֶט	= o in { ^{holiday} _{not} }	ō
שְׁוָרֶק	Shūrēq	מוֹט מוֹר	= oo in moon	ū
קְבוּץ	Qibbūts { vicious and long	מֶטֶט	= oo in moon	ū
.....	Qibbūts long	מֶטֶט	= ue in rue	û
.....	Qibbūts short	מֶטֶט	= u in full	ú

IV. [Half-vowels] Sheva, simple and composite.

שְׁוָה	Shevā (simple)	מְ	= e in begin	ε
פָּתָח	Pättähh	הְ	= a in litany	a
סְגֻּול	Seghōl	אְ	= e in begin	e
מְ	Qāmēts	וְ	= o in ivory	o

Remarks on the Alphabet.

§ 1. *The ancient number of letters* was only 22; which is clear from the alphabetic Psalms, viz. Ps. 25. 34. 37. 111. 112. 119. 145; also from alphabetic compositions in Prov. 31: 10 seq. Lam. I—IV. But in Ps. 25. 34. 145, one letter is omitted; in Ps. 37, ו is repeated and י omitted. All the other Shemitish alphabets, (and probably the ancient Greek one also), had originally the same number of letters, viz. 22.

NOTE. The present square form of the Hebrew letters is not the most ancient one. This is evident from inscriptions on Hebrew coins stamped in the time of the Maccabees, which have characters such as are designated in alphabet No. III. The present square letter is evidently derived from the Aramaean forms of letters, and probably originated some time after the birth of Christ. This Kopp has recently shewn, in a satisfactory manner, in his *Bilder und Schriften der Vorzeit*, II. p. 95 seq., particularly p. 156 seq.

§ 2. *The usual arrangement of the letters* is fully settled by the same alphabetic compositions in the Hebrew Scriptures, which are noted above. Most of the arrangement seems to have been originally accidental; yet not all of it. For example, the Liquids ב, מ, נ, are ranged together. זָיִן (^ר) meaning *shield*, and הַהְתֵּה (^ת) probably meaning *travelling-scrip*, are associated. So יְהֹדָה (^ר) *hand*, and קָהָפָה (^ו) *kulwo-hand*; מֵמֶן (^נ) *water*, and נָנוֹן (^נ) *fish*; also עַיִן (^ע) *eye*, פֵּה (^פ) *mouth*, קָוֶה (^ק) *ear*, רֵשָׁה (^ר) *head*, and שֵׁן (^ו) *tooth*. In Lam. I—IV, י stands ranged after פ; which shews that the arrangement of the alphabet was not uniform in all cases, at the time when this book was written.

§ 3. *The age of the alphabetic names* seems to mount higher than that of the Hebrew, or of any of the present Shemitish languages. Some of the forms of these names are like the Aramean, e. g. מִתְּבָרָא, בִּירָא; two seem to be of appropriate Hebrew stamp, viz. יְהֹוָה, יְהֹוָתְּ; but תְּלָאָה, נְלָאָה, בְּלָאָה, מְלָאָה, נְמָאָה, with וְיָהָה, and יְשָׁה (instead of יְשָׁי) are manifestly *exotics*, derived from a kindred language which is now no more, but which, as the more simple forms of the words shew, was probably older than the time of Moses.

§ 4. *The significance of the names* is, in most cases (not in all), sufficiently plain. The names are borrowed from natural objects; but the resemblance of the letters to them is not to be traced in many of the present Hebrew letters, which differ much from the form of the corresponding *ancient* ones. Alphabet No. 1. col. 7, shews the most probable original significations. For an admirable exhibition of the very ancient forms of Shemitish letters, Kopp's *Bilder und Schriften der Vorzeit*, II. 157, may be consulted.

§ 5. *The pronunciation of the names* is given in No. 1. col. 6, as exactly as the English alphabet will permit. The vowels in col. 5 of

the same, are sounded as directed in the table of the vowels under No. IV.

§ 6. *The later Hebrew alphabet*, as it now appears in all our pointed Hebrew books, consists of *twenty nine* letters, as given in No. II. Six of these, as the alphabet shews, have two sounds each, but retain only the ancient single name; one (שׁ *Sin*, pronounced *Seen*) is furnished with a point over its *left* tooth, (*Shin* has one over the *right* tooth, וׁ), and also with a different name, in order to distinguish it. The modern Arabians have twenty eight letters, six of which are thus distinguished merely by a diacritical point; as is the case with the same number of letters, in the later Hebrew alphabet. Comp. Arab. alphabet in No. III.

§ 7. *The final forms* of five of the letters appear in the short left-hand column of them, in the alphabet No. II. They are doubtless subsequent in their origin to the original forms; but when they were introduced is not known. When manuscripts were written continuously, i. e. without separating the words, (as they originally were), these final letters aided very much in making the proper divisions. Why more of them were not invented for that purpose, it is difficult to say. The practice of employing the *final forms* at the end of words, is universal, so far as they go. Conceit or mistake has excepted only some two or three cases; e. g. נָנָה (for נָנָן), Job 38: 1. לְפָרָבָה (for לְפָרָבָן), Is. 9: 6. Neh. 2: 13.

§ 8. *The sounds of the letters* are given according to the usage of the most enlightened Hebrew scholars of the present time. There is a difference of opinion among the learned about some of the niceties of sound, in regard to several of them. But in respect to a language which has been dead for 2000 years, such questions can never be determined with satisfactory certainty. I add a few remarks on particular letters, which are of the more difficult class.

Aleph (א), all agree, was of a very slight sound. It easily coalesced with, or conformed to, other proximate sounds. I have chosen the *spiritus lenis* of the Greeks to represent it. *Practically* we do not sound it at all, at least not perceptibly. In *theory* it is a real consonant; and the Hebrews doubtless sounded it, so as to make it perceptible in most cases.

Beth (ב), *bh*=v. So the modern Greeks sound their β.

Gimel (ג), when it is equivalent to *gh*, is represented in the alphabets as sounded like *g*. But the real sound is quite uncertain. The Arabians sound the same letter (ג) like our *j*; just as in English, we

sound *g* soft before *e* and *i*. I follow the general usage, and sound it as *g* hard, because the other sound is unknown to us.

Daleth (daleth), *dh=th* in *that*; a sound which much perplexes Europeans of the continent; but which is altogether easy and familiar to the English, and to the modern Greeks who so sound their *δ*.

He (he) is a feeble *h*. Vav (vav) is a feeble *v*. The Arab sounds it like our *w*; which, more probably, was the Hebrew usage. I conform to general European usage.

Hheth (hheth) *hh*, i. e. a strong aspirate. Yet it was not *always* so in practice, among the Hebrews; for at the *end* of words it appears to have been very much softened. E. g. the Seventy represent חָרְפַת, by Θάρρος; and חָלֵב, by Σαλά. But they translate חָלֵב, by Χάμ; and חָמָר, by Παχήλ. The Arabians have two gradations of sound for this letter.

Tet (tet) is a hard guttural kind of *t*, for which we have no due representative in English. The corresponding Greek letter is *θ*.

Kaph (kaph), *kh*, a difficult sound. The Greeks have it in their *χ*. The usual practice sounds it like *'h*, i. e. makes a kind of guttural of it. *Kh* can be distinctly sounded by special effort; but what is gained by this, is not worth the trouble necessary to gain it. Common usage sounds *'h*, as *be-hāw*. I would conform to this, as it is so much easier than to sound *kh* fully; or it may be read *be-kaw*, by giving to *כ* the same sound as *כ=k*.

Samekh (samekh) is sounded as the Greek *σ*, of which it is the undoubted prototype. It does not differ perceptibly in sound from the letter *w*, *Sin*; and the Hebrews have, in their orthography, written many words indifferently with either the one or the other, as סְבִרָה and שְׁבִרָה to *divide*.

The sound of Ayin (ayin) is represented by (‘), the double *spiritus asper* of the Greeks, for want of a better representative. Grammarians have represented it by *g*, *gh*, *hgh*, sounded gutturally; also by *hh*, *hhh*, and by the nasal *gn*, *ng*, *ngn*. The Arabians have two sounds for it; the deeper one is scarcely attainable by any European. The ancient Hebrews appear to have had two also; e. g. the Sept. render עֲמֹדָה ‘*Gómodha*, נְגֻזָּה ‘*Gázza*; but נְגֻזָּה ‘*Házi*, בְּגֻזָּה ‘*Amañx*. That it sometimes had comparatively a feeble sound, is evident from its admitting of coalescence or contraction, as נְגֻזָּה for נְגֻזָּה; also from its commutation with *N*; see in the Hebrew lexicon under *N*. Europeans generally neglect to sound it. Jerome calls it a *vowel*; see above, in *Amañx*, the ground of this. The vowel accompanying it should have a strong

impetus of the voice in pronouncing it ; and this will bring the sound near to that which the Arabians give.

Tsadhe (**צ**), *ts* hard. Qoph (**ק**), a deep guttural *k*, pronounced with impetus. Resh (**ר**), the rolling *r* of the French, or the Greek φ. Tav (**ת**), *t* soft.

§ 9. *Dilated letters* are a mere expedient to make out the adjustment of a line ; for the Hebrews do not separate words at the end of lines. The usual ones are **תְּ**, **תִּ**, **לְ**, **מְ**, **תַּ**, i. e. **ת**, **תָ**, **לָ**, **מָ**, **תָּ**.

[§ 10. *Unusual letters*. These are, (1) *Literee majusculae*; as **כֶּהֶן**, Ps. 80 : 16. (2) *Minusculae*; as **מְאֹדָה בְּ**, Gen. 2 : 4. (3) *Suspensae*; as **נְגִיָּר**, Ps. 80 : 14. (4) *Inversae*; as **עֲלֵבָה**, Numb. 10 : 5. The Rabbins find mysteries in these ; the considerate critic will find only mistakes in copying, or conceits of the copyists.]

§ 11. *Similar letters*. These are numerous in the Hebrew alphabet. The student should carefully note them, at the outset. They are as follows ;

1. Beth	בּ	Kaph	כּ	8. Zayin	זּ	Nun	נּ
2. Gimel	גּ	Nun	נּ	9. Hheth	חּ	He	הּ
3. Daleth	דּ	Kaph	כּ	10. Hheth	חּ	Tav	תּ
4. Daleth	דּ	Resh	רּ	11. Mem	מּ	Tet	טּ
5. Vav	וּ	Yodh	יּ	12. Mem	מּ	Samekh	סּ
6. Vav	וּ	Nun	נּ	13. Tsadhe	צּ	Ayin	עּ
7. Zayin	זּ	Vav	וּ				

Explanations.

(1) **בּ** is distinguished from **בּ**, by the right angle which its perpendicular side makes with the strokes at the top and bottom of the letter ; **בּ** is *round* at its corners instead of being angular. In some printed copies, **בּ** is distinguished from **בּ** only by the roundness of its corner at the bottom. (2) **צּ** is distinguished from **צּ**, by having the stroke at the bottom united to the perpendicular only by a small point at the corner ; in **צּ**, the bottom stroke is united without any variation of its magnitude. (3) **נּ** *final* descends below the line ; **נּ** does not. (4) **תּ** is distinguished from **תּ**, by having a right angle at the top, at which part **תּ** is round or obtuse. (5) **מּ** descends to the bottom of the line ; **מּ** does not. (6) **סּ** *final* falls below the line ; **סּ** does not. (7) The top of **טּ** is continued a little to the right of the perpendicular, while that of **טּ** is not ; the upright line of **טּ** is small at the top, where it inclines to the right, while it is gibbous below ; which is not the case with **טּ**. (8) **עּ** descends only to the line ; **עּ** *final* falls below it. (9) **הּ** has no space

between is left side and the top; נ exhibits a small chasm. (10) מ has a small dotted circle at the bottom of the perpendicular stroke on the left hand; מ has not this mark. (11) ו is open at the top; ו at the bottom. (12) ס is almost round; ס final is a square or parallelogram. (13) ע is angular on the right side of it, and the bottom is parallel with the line; ע turns to the left only. Final י, in its falling stroke, either turns a little to the right, or descends perpendicularly; it also falls below the line.

N. B. The learner will find it altogether the easiest method of making himself familiar with the distinctions between the Hebrew letters, and with the respective sounds of the letters, (as also of the vowels), to practice writing them down, calling each aloud by its name, and uttering the sound of it as often as he writes it. Let this practice be persisted in, until all the vowels and consonants can be recognized with facility and pronounced readily; their distinctions definitely described and drawn with the pen at pleasure; and their names familiarly recalled. In this way the student learns to write Hebrew letters and vowels, (which he should by all means do); and he fixes the names, forms, and sounds of all the written signs indelibly upon his memory.

[§ 12. *Classification of the consonants.* This has been usually made agreeably to the organs principally employed in pronouncing them, as follows; viz.

- | | | |
|---------------|-------------|-----------------------------|
| (a) Gutturals | א ה ח י | technically called אַחֲרִים |
| (b) Labials | פ מ ו ב | בְּמִזְבֵּחַ |
| (c) Dentals | צ ס ז ש (ט) | זִסְצָרִים |
| (d) Linguals | ת צ ל ט ח | צְטָלָתִים |
| (e) Palatals | ק כ ר י | קִירָאִים |

Of these, the most important classes are the *Gutturals* and the *Labials*. But נ is oftentimes not a Guttural; and ר is not unfrequently treated like one.]

§ 13. A much more important division than this, for *practical* purposes, is one which selects only those letters that are the subjects of some special peculiarity. This is as follows, viz.

- (a) *Aspirates*; viz. ב ג ד כ פ ת, technically called Begħādh-kephāħt (בְּגַהְדָּךְ כְּפַתְּחָת).

They are named *Aspirates*, because, when there is no point (Dagħesh) in them, they are aspirated, i. e. associated with an *h*-sound; see alphabet No. II.

When they are destitute of this point or Dagħesh, these letters are called, by the older grammarians, *mellies* and *raphaħes*; with it, *durae* and *dagesseħha*.

- (b) *Quiescents*; viz. נ ה ו י, technically named Neh̄vī (נֶהָבִי). The reason of this is, that the sound of these letters, being in itself somewhat feeble, often coalesces with the vowel sound which precedes; so that these letters are said to *quiesce*, i. e. to lose their separate sound as consonants, by falling into the preceding vowel.

(c) *Gutturals*; viz. נ, ה, ח, ש, or א-הָחָשׁ (אַחֲחָשׁ), as stated above.

Besides these *four* letters, Resh (ר) has a claim occasionally to be reckoned with the Gutturals, because it is treated in the same way as they are; see § 111, seq. Aleph and He, moreover, often become Quiescents, (see b above); so that they are to be reckoned as *Gutturals*, only when they have a distinctive consonant sound, or (in technical language) are *moveable*.

(d) *Liquids*; viz. ל, מ, נ, ר; of which ר is to be regarded only as a kind of half-liquid. Sometimes it is a kind of Guttural, according to the statement above. Technically these may be called, *līmnār* (לִמְנָר).

N. B. The student should impress these classes, particularly the *three first*, deeply on his memory.

VOWELS.

§ 14. Originally the Hebrew alphabet consisted only of *consonants*. Some learned men have maintained the contrary, and averred that נ, ג, י, were originally designed to be *vowels*. But the fact that these letters constitute essential parts of the *trilateral* roots in Hebrew, and that they are susceptible of forming syllables by union with every sort of vowel-sound, proves beyond all reasonable doubt that they are essentially *consonants*.

§ 15. But as the sound of נ, ג, י, was feeble, and often in *practice* was made to coalesce with the vowel which preceded them, it was natural that in process of time they should come to be considered, in many cases, as representatives of the vowels with which they were customarily made to coalesce. Hence, in later Hebrew writings, we find נ, ג, י, not unfrequently used in the room of vowels; more rarely in the early writings. But the still later Chaldaeo-Rabbinic Hebrew employs these three letters very often, merely for the purpose of designating vowels. For these reasons, these three letters are called *vowel-letters*, by recent grammarians, when they are spoken of in reference to the usage now in question. The older grammarians called them, with like reference, *matres lectionis*, i. e. authors or guides of [right] reading. In reference to another ground of classification, these same letters (together with ו) are called *Eherei* (עֵהֶרְיָה) or *Quiescents*; see § 13. b.

[The most ancient Hebrew MSS. consisted of only the letters in the alphabet No. I., but in a very different shape from the present one; see § 1. Note. When the diacritical signs, i. e. small dots in or over a letter, which distinguish the later alphabet and increase the number of letters, together with all the vowel-points and accents, were first introduced, no historical documents satisfactorily shew. But it is now generally agreed, that the introduction was a *gradual* one; and that, however early some few particular things in the general system may have been commenced, yet the *whole* system of diacritical signs, vowel-points, and accents, was not completed,

so as to exist in its present form, until several centuries after the birth of Christ ; almost certainly not until after the fifth century. In regard to reading MSS. destitute of all this system of helps, there is no serious difficulty ; at least none to any one, who well understands the language. The same thing is habitually done, at the present day, by the Arabians, the Persians, and the Syrians, in their respective tongues ; and in Hebrew, by the Jewish Rabbies, and all the learned in the Shemitish languages.]

§ 16. From what has just been said, the student will see why (in the Table No. IV.) α , γ , and η , are represented as *vowel-letters* corresponding to their respective classes of vowels. It is because these letters were occasionally employed (not more rarely) to designate more or less of the vowel-sounds, which are associated with them.

מ ר ת ד ה נ א § 17. In the same Table, in column 2d, the letters are so arranged as to form syllables by the help of the vowels. They are so used merely to exhibit to the learner the manner in which the Hebrew vowels are written, in respect to the alphabetic letters or consonants with which they are associated, i. e. whether they are written above, below, or in them.

§ 18. The student must free himself, at the outset, from the habit of giving *English* sounds to the English representatives of the Hebrew vowels, and be very careful always to sound these representatives as directed in the table.

§ 19. The ground of classification in the Table No. IV. is, that the vowels in these respective classes not only have a natural relation to each other in respect to the sound, but *for the most part are often commuted for each other*. Seldom does commutation take place without the limits of the respective classes.

Quality and Quantity of the Vowels.

[§ 20. The division in respect to *quantity*, among the older grammarians, was as follows; viz. LONG—Qamets, Tseri, Hhireq magnum, Hholem, Shureq; SHORT—Pattahh, Seghol, Hhireq parvum, Qamets Hhateph and Qibbutz. But all of these so called *short* vowels, are in fact often *long*, with the exception of Qamets Hhateph. Hence the student is greatly perplexed and misled, by such a division. A much better one is that proposed by the ancient Jewish grammarians, and lately adopted by the leading Hebrew grammarians in Germany; the basis of which is exhibited in Table IV. In like manner, the Arabic has only three classes of vowels.]

Ewald, in his Hebrew grammar (1827), has attempted to reduce the vowels to two classes; with much ingenuity, but not satisfactorily.

§ 21. The vowels may be distributed into different classes, both in respect to *quality* and *quantity*.

§ 22. (a) IN REGARD TO QUALITY, they may be considered as *pure* or *impure*.

The *quality* of vowels, with respect to the kinds of sound which they represent and the relations of those sounds to each other, is represented in Table No. IV. The quality of *purity* or *impurity* remains to be considered here.

§ 23. A *pure* vowel is one with which no consonant sound coalesces.

§ 24. An *impure* vowel is one with which a consonant sound coalesces.

E. g. in **דָּבָר** *dā-bhār* both vowels are pure; the first in **ָ**, because no consonant follows; the second in **ְ**, because, although a consonant follows, it preserves its distinct sound, and does not coalesce with the vowel. On the contrary, in **ָבָּ** *bā* the **ָ** has no distinct sound, because it coalesces with the Qamets; and in **ָבָּרְךָ**, (so written instead of **בָּרַךְ**, § 111. § 112), the Qamets contains a coalescent Resh, which is suppressed in the writing by omitting a Daghesh in the **ְ**; in both which cases Qamets is *impure*. And thus of all the other vowels, which admit a consonant to coalesce with them; see § 58. § 59.

§ 25. (b) IN REGARD TO QUANTITY, vowels are divided into *long* and *short*.

This classification cannot always be made out by inspection, or according to the *appearance* merely of the vowels; for, as will be seen in the sequel, the appearance of some of them is often very doubtful, or determines nothing in regard to quantity.

§ 26. The long vowels may be divided into two classes. (1) *Those long by nature and form*; i. e. such as are always long. (2) *Those long by position*; i. e. long as to quantity in consequence of a peculiar position, while their form or appearance is the same as that of short vowels. These last may be named (in regard to their appearance only) *doubtful*.

It is difficult to find appropriate technical terms for the designation of all the different sorts of Hebrew vowels. The meaning (as here given) of a vowel *long by nature and form*, is, that such vowel has a form which always designates a quantity that may properly be called *naturally long*.

§ 27. *Long by nature and form* are Qamets, Tseri, Hhireq *long* or *magnum*, Hholem, and almost always Shureq.

NOTE. Hhireq is called *magnum*, when a Yodh quiescent either

expressed or implied immediately follows it. For exceptions to the length of Shureq, see § 31. Note 3.

§ 28. *Long by peculiar position*, (elsewhere short and always short in appearance), may be Pattahh, Seghol, Hhireq, and Qibbutz.

In this respect, these vowels correspond with the doubtful or double timed Greek vowels, *a*, *ε*, *υ*.

Division of vowels long by nature and form.

§ 29. These are naturally divided into *pure* and *impure*.

§ 30. *The pure long vowels* are Qamets, Tseri, and Hholem.

But these, let it be particularly noted, are pure only when no consonant coalesces with them, i. e. when they contain neither a Quiescent nor a Dagheš'd letter; see §. 23, § 53, and § 58. E. g. בָּבָר *dā-bhār*, שְׁהִן *shēn*, וְתַּלְמִיד *yiq-tōl*.

Hhireq magnum and Shureq are *always impure*, because Yodh or Vav, either expressed or implied, always follows them and coalesces with them; § 53.

§ 31. *The impure long vowels* may be distributed into two classes, not essentially different in nature, but differing merely as to the methods in which they are formed.

(a) Such as are formed by coalescence with one of the *Ehevi* (אֵ, הֵ, נֵ, יֵ, § 13. b), either expressed or implied; § 53.

These may be called **QUIESCENT LONG VOWELS**, for the sake of distinction.

E. g. Qamets, as in בָּבָא *bā*; Tseri, as in בְּבֶן *bēn*; גְּגֶלֶת *gēlēt*; Hhirek magnum, as in נְנִיר *nēnir*; Hholem, as in לְלֹא *lēlō*; נְגַלֵּם *gōlēm*; and Shureq, as in קְקֻם *qūm*. In all such cases, the Quiescent makes an addition to the *quantity* of the original vowel, by coalescing with it. See § 55.

NOTE 1. *Appearance merely* will not determine whether a vowel long by nature and form is pure or impure; inasmuch as the quiescent letter which coalesces with it, is often omitted in the writing; e. g. קְגָם (*impure*) stands for קָגָם *qām*, נְנִיר for נִיר *nir*, גְּגַלֵּם *gōlēm* for גַּלֵּם *gōl*, etc.; see § 63. In a multitude of cases the student can distinguish whether

vowels of this kind are impure, only by obtaining a knowledge of etymology and the analogies of the Hebrew language.

NOTE 2. *Vice versâ*, the Quiescents are sometimes inserted after vowels long by nature and form, without mixing with them and rendering them impure; in which case they are merely a kind of *fulcrum* for the vowel; e. g. יְלָמֹד *yil-môdh* with Hholem pure, = רָמֹד; סָבֵב *sô-bhêbh* with Tseri pure, = בָּבֶב; see § 64, and comp. §§ 14–16, which exhibit the grounds of introducing such anomalies.

Anomalies.

[NOTE 3. There are a few cases also, in which Shureq appears to be *short*, i. e. to be the same as Qibbutz, even when it seems to coalesce with Vav. These are when it stands before a *daghesh'd* letter; e. g. חֲקִירָה *hhuk-qâ*, זָעַרְנָה *zûn-nâ*, מָעַזְזִי *mâ-ayuz-zî*, etc. In Chaldee, Syriac, and Arabic, this is very common. But there are so few cases of this nature in Hebrew, that they seem to result merely from the use of a vowel-letter by transcribers as the sign of a vowel; see §§ 14–16.

NOTE 4. Similar cases of Hhireq with Yodh are also affirmed by most grammarians to exist. But the examples evidently do not justify this conclusion, inasmuch as they amount only to different modes of orthography and pronunciation in respect to the same word; e. g. זָקִירָה *zûq-lâgh* and זָקִירִי *zi-qelâgh*, שָׁמִים *qim-môsh* and שָׁמִים *qi-môsh*, פָּרִיגְהֵשׁ *pil-lê-ghêsh* and פָּרִיגִים *pi-lê-ghêsh*, מָרִיגִים *mô-riq-gim* and מָרִיגְהִים *mô-riq-ghîm*; see § 64, respecting Yodh *fulcrum*.]

(b) Vowels that would otherwise be short, when followed by a daghesh'd letter which is merely *implied* (not expressed), sometimes become long in respect to both nature and form.

E. g. בֵּרֶךְ *bê-rêkh*, so written instead of בֵּרֶךְ *bir-rêkh*; בָּרֶךְ, instead of בָּרֶךְ *bär-rêkh*, etc. In all such cases, the sign of the daghesh'd letter, (i. e. the point or dot in the middle of the consonant), is omitted, because its sound coalesces with that of the vowel which precedes, and prolongs it. In this respect, the present cases under *b* differ often, in regard to *orthography*, from those under *a* above; inasmuch as those under *a* may insert or omit the *quiescent* letter which coalesces (see Note 1), but those under *b* regularly demand the *omission* of the Daghesh which would stand for a letter. For the sake of distinction, this class of vowels may be called DAGESH'D LONG VOWELS.

NOTE 1. Here, as in the class *a* above, the mere *form* of the impure vowel will not distinguish it from a pure vowel; for the form of

both is the same. Nothing but a knowledge of Hebrew etymology and forms will enable the student to make the appropriate distinction.

[NOTE 2. It is far from being the case, that all the impure long vowels, which are formed by the coalescence of daghesh'd letters with them, take the *form* of vowels long by nature and form, like those above designated. In a majority of instances, *vowels long merely by position* are formed, in such cases, by the suppressed daghesh'd letter ; as may be seen by consulting the examples under § 33, § 58. Why the Hebrews at one time wrote בְּרַךְ for בָּרַךְ, בְּרַקְ for בָּרַק, i. e. employed long vowels in point of *form* as well as nature, and yet at another time, (and indeed in far the greater number of instances), used in such cases vowels long merely by *position*, as קְלָם for קָלָם, בְּהָלָם for בָּהָלָם, (not בְּהָלָן, בְּהָלָן, etc.) it is impossible for us to say. The *fact* we know ; but as to this variety of sound and orthography, we can only say : *Sic voluit usus.*]

[§ 32. REMARKS. I have intimated above, that the two different classes of impure vowels, long by nature and form, are *not* essentially diverse in their essence. The fact seems simply to be, that all impure vowels, long by form and nature both, are made so by the coalescence of a consonant with them ; and whether this consonant is one of the Quiescents or one of the Gutturals, it matters not, for the effect is the same, viz., the prolongation of the vowel. Most vowels (perhaps all) before they become prolonged by Quiescents, are, i. e. would in their proper nature be, *short* ; e. g. אַצְעַמָּה, originally אַצְעָמָה ; רִירָה, originally רִירָה, etc. In the same manner, the vowels long by nature and form, which are made so by the coalescence of a daghesh'd letter, are in their own original nature short ; e. g. בְּרַךְ for בָּרַךְ, etc. But whether there was any *practical* difference in the length of the sound, between the *pure* long vowels and the *impure*, is a point which we have no certain means of determining. If the proof could be certain, that to any vowels *originally* long a coalescent letter has been added, (which Gesenius seems to suppose in his large Grammar), these would be decidedly the longest sort of vowels. But I know of no way in which this can be satisfactorily shown. Original principles show, that *impure* vowels are made (at any rate *mostly*) from vowels originally short.]

Impure vowels long by position.

§ 33. These are formed in the same way as the impure vowels which are long by nature and form both, i. e.

by the coalescence of a daghesh'd letter suppressed, or (in some cases) of a Quiescent either expressed or implied. But the *form* of all such vowels is the same as that of the short vowels; see § 58. § 55.

Of course it is only from a knowledge of etymology and of the analogy of forms, that the student can be enabled, for the most part, to determine when these vowels are actually long.

[NOTE. Pattahh, Hhireq, and Qibbutz (not vicarious), are made long by position, only by the coalescence of an implied Daghehs'd letter; as בָּהֵל bá-hél, for בְּהֵל bāh-hél; נִיחָם ní-hhám for נְחַם níhh-hhám; רֻיחָת rú-hháts, for רְחַת rúhh-hháts. For cases like קְרָאת káráth, פְּאָרָה pérárah, where Pattahh and Qibbutz apparently have a quiescent נ, see § 118 with the notes, and also the lexicon.—Seghol may be made long, either by a Quiescent, as גֵּן, אֵצֶן, מֵהֶן, gé, tsé, mé; or by the coalescence of a daghesh'd letter, as הֵרְבִּים hé-hárim, הֵרְבָּה pé-hhá, וֵרְבָּה né-hháv, where the Gutturals הֵה, הֵה, exclude the Daghehs forte which belongs to them. See §§ 58. 111. 112. 54.—Qamets Hhateph is never long.]

Remark. Whether there was any practical difference between the length of the sound of vowels long merely by position and having the form of short vowels, and pure vowels long by nature and form, is what we have no certain means of determining. Probably the former were shorter, i. e. somewhat less prolonged; for the form itself of them would seem to intimate this.]

Vowels properly short.

§ 34. These are Pattahh, Seghol, Hhireq, Qamets Hhateph, and Qibbutz (not vicarious), simply and only when they are *pure*, i. e. have no coalescent letter in them.

[NOTE 1. The short vowels may stand either in a mixed syllable,* or in a simple one;† e. g. בָּל dál, בֵּן bén, מִגְּנֵה míg-né, חֲכָמָה khókh-má, מְקֻטָּר műq-tár, in mixed syllables; and בֵּלְקָה mé-lékh, נֵעָרָה vág-yí-ghél, בֵּלְלָה אֹהֶלô, in simple syllables. This latter class of short vowels is naturally pronounced somewhat longer than the former, as the stress of voice falls almost uniformly on the short vowels when they happen to be in a simple syllable.

NOTE 2. Some cases are dubious in respect to appearance; e. g. בְּרִיְתָה appears short, but is in fact i. q. בְּרִירָה. So in בְּלָטָה, Qibbutz appears short, but is i. q. בְּלָטָה, Qibbutz being *vicarious*. In like manner, appearances are frequently dubious in regard to simple syllables; e. g. בְּלָמָה with an impure Hhireq long by position (§ 33), and בְּלָמָה with a Hhireq pure and short; so בְּהָלָה with an impure Pattahh long by position (§ 33), but בְּרִיחָה with a pure short one. If the student can dis-

* A mixed syllable is one which ends in a vowel, i. e. moveable, consonant.

† A simple syllable is one which ends in a vowel, either pure or impure.

cover, whether the vowel is *pure* or not, he of course can determine the *quantity*. Experience only, with a knowledge of etymology and analogy, will enable him to do this; nor is it usually at all difficult, after a moderate progress in the language.]

§ 35. The student will see, by Table No. IV., that Seghol is reckoned both to the *first* and *second* class of vowels. The reason is, that it is often put in the place of Qamets and Pattahh, as well as exchanged with Tseri; and so it is treated as belonging to both classes. Compare § 19.

Syllabication as affected by the Vowels.

§ 36. *Pure long vowels* naturally stand in a simple syllable; they are employed in a mixed one, only when it is accented.

E. g. בָּהֳרָה dā-bhār, שְׁנָאָה shē-nā; שְׁנֵה shēn, יִקְׁתֹּלְהָ yiq-tōl.

§ 37. The same is true of the *quiescent long vowels*, § 31 a.

E. g. בָּאָם bām; גַּלְּבָן galēn; בְּנֵי.bēn; נִיר nīr; לָוָה lōw; קְוָמָה qū-mū; גְּמָה qūm.

§ 38. But *daghesh'd vowels* (§ 31. b), long by nature or position, can stand only in a simple syllable.

E. g. בָּרְקָה bā-rēkh, נֶהָלָה nē-hāl, בָּרְקָה bō-rākh; נְהָמָם, גְּמָמָה; all with the first vowel impure and *daghesh'd*.

§ 39. *The short vowels* stand either in a mixed or simple syllable; see § 34. Note 1.

§ 40. Much the greater number of syllables not final, in Hebrew, end in a vowel. Very few mixed syllables (not final) have long vowels in them.

§ 41. *Qibbutz vicarious* is nothing more than a mere expedient for representing Shureq when the Vav falls out; and it may be either in a simple, or in a mixed syllable.

E. g. גְּמָה qū-mū, i. q. גְּמָה qūmā; לְטָלָה qā-tūl, i. q. לְטָלָה. In a mixed syllable (e. g. לְטָלָה) it appears like Qibbutz short, and only a knowledge of the nature of Hebrew forms can determine the quantity.

GENERAL REMARKS. No theory of the Hebrew vowels has ever yet been broached, which is not liable to some objections. Almost all beginners complain of this part of Hebrew Grammar as complicated and difficult. It is some-

what so; and yet far less so than the vowels in our own mother tongue, or in the Greek language. The relation of *long* and *short* with respect to Hebrew vowels, is for us more a matter of *theory* than of practice. In this light, however, it is very important to the student, who, without understanding this theory well, cannot analyze with satisfaction or success great numbers of changes in the forms of Hebrew words. Hebrew grammars in general have not at all recognized the fact, that both *Quiescents* and *suppressed daghesh'd letters* coalesce with the preceding vowel and lengthen it and make it impure, on principles which are in all important respects substantially the same. The principle at the basis of every possible case of this nature is very simple, viz. that a consonant suppressed in sound, finds its equivalent in the preceding vowel by augmenting its length. That *Quiescents* and *Gutturals* are, in general, the only classes of letters which are subject to the law of suppression, belongs to the nature of the language. The development of *facts* respecting these phenomena, belongs to grammar. But, as before intimated, whether a long vowel (Qamets for example) was any longer when it included a Quiescent, than when it included a *daghesh'd* letter, (e. g. אֶבֶן, קָרְבָּן); or whether Qamets in קָרְבָּן was any longer than Patahh impure and long in בָּנָה; and many other questions of the like nature; we have no means of certainly determining, nor is it necessary to determine such questions. If a student understands well the distinction between *pure* and *impure* vowels, and between *long* and *short* ones, he need not trouble himself to inquire how long the Hebrews dwelt on the sounds of the one or the other. If he complains that the system is *complicated*, he will remember that this belongs to the language; therefore he should not charge it upon Hebrew grammar, which does no more than to state *facts* as they are.

S H E V A.

§ 42. The Hebrews never amalgamated two or more consonant-sounds together, (as we do in *plan*, *stripe*, *shrink*, etc.), except at the *end* of a word; and even then very rarely, and never to the extent of more than two letters. In a multitude of cases they even supplied a furtive vowel in the final syllable of words, in order to shun the amalgamation of two consonants; e. g. for סֵפֶר sēphr, they wrote and read סֵפֶרְ qā-tält. Still they admit, in a few cases, such forms as קִרְבָּן.

§ 43. When two consonants begin a syllable they are not combined in one sound, but a very short vowel, i. e. a kind of half-vowel, is supplied, after the first letter, in order to smooth the transition to the second letter. This is called Shevā, שְׁבָא.

NOTE. Instead of saying brā, brē, by one impetus of voice as we do, the Hebrews pronounced b'rā, b'rē, i. e. with a short vowel-sound between the two consonants.

§ 44. Shevas usually mark either the *beginning* or the *end* of syllables.

NOTE. The only exception is a Sheva on the *penult* letter of a word, whose final syllable ends with two consonants, as קִרְבָּן qā-tält.

§ 45. (a) All syllables *beginning* with two consonants, have a Sheva (either simple or composite) under the first of them. (b) All syllables *ending* with one or two vocal consonants, take a Sheva simple (either expressed or implied) under them.

§ 46. All Shevas at the *beginning* of syllables are *vocal*, i. e. are sounded; all Shevas at the *end* are *silent*. Hence result the following rules; viz.

Sheva Vocal.

(a) Such are the *composite* Shevas; because they are always placed at the beginning of a syllable. (b) Simple Sheva, after a simple syllable; as **לָמֶדְהָ** *lā-medhā*. (c) After another Sheva; as **יִלְמַדְהָ** *yil-medhū*. But if the second Sheva be at the *end* of a word, it is not vocal; as **לָמַדְתָּ** *lā-mădht*; see *i* below. (d) Under a letter at the beginning of a word, as **לְמֹדֵה** *lemōdh*. (e) Under a letter with Daghesh forte expressed; as **לִמְדָרְוָה** *lim-medhū=im̄d̄r̄w̄ah*, § 71. (f) Under a letter in which a Daghesh forte is implied; as **הָלְלֵה** ($=\text{הָלְלֵה}$) *hăl-lelū* or perhaps *hăl-lelū*, not read as **הָלֵלָה** *hăl-lū*.

[Note. The common maxim of grammarians in regard to the case *f*, is, that “Sheva is always vocal when under a letter which is immediately repeated.” This is evidently incorrect; e. g. **הָרְרֵה** *hăr-rē* (not *hăr-rerē*), **בָּבְרֵה** *libh-bhē* (not *lib-bebhē*), and so **לְלֵה** (*plur. const. of לְלֵה*) is *hhăl-lē*, not *hăl-lelē*. On the contrary, **לְלֵה** reads *hăl-lelū*, because it belongs to a Daghesh'd form of the verb **לְלֵה**, and the Daghesh is omitted merely from the frequent usage of rejecting it from a letter when it would be immediately followed by a vocal Sheva; see § 73. Note 3. Some knowledge of Hebrew forms is necessary, in order to distinguish such cases.]

Sheva Silent.

- (g) After a short vowel in a mixed syllable; as **יִלְמַדְהָ** *yil-mōdh*.
- (h) After a long vowel in a mixed tone-syllable; as **תִּלְמַדְהָנָה** *til-mōdh-nāh*.
- (i) Two Shevas at the end of a word are both silent; **לָמַדְתָּ** *lā-mădht*.

§ 47. The *form* of all the Shevas is exhibited fully by Table IV. No. IV. The *composite* Shevas are so called, because each is made by a union of Sheva with one of the short vowels; as is evident from inspection.

§ 48. *The quantity of all the Shevas is, at least in*

theory, the same; i. e. none of them is considered as a proper vowel.

E. g. **רְקָפֶה** *peqōdh*, **זְרַבֶּה** *zərabb̄*, **אֲלֵהֶן** *ālēh̄*, **הֲלֹהֶן** *hhōh̄*, are all considered as *monosyllabic*. What *practical* difference between the length of these sounds existed amongst the Hebrews, cannot now be determined.

§ 49. THE composite SHEVAS belong *appropriately* to the Gutturals, and are commonly used under them instead of simple Sheva.

NOTE. No definite rules can be given as to the kind of Sheva under the respective Gutturals, for usage varies them in different words which have the same letters, and in different positions. In general, **תְּ**, **תִּ**, **תֵּ**, at the beginning of words take (_); but **תֶּ** takes („).

§ 50. Gutturals (and other letters) which take a composite Sheva, must always begin a syllable. *A Guttural which ends a Syllable, must, like the other consonants, take Sheva simple*; for there is no other silent Sheva.

E. g. **שָׁמָשְׁתִּי** *shā-măš-ti*, **יְהִיּוּדָלֶה** *yěhh-däl*, **אָסָרֶה** *āsər̄eh*, **יְגָנָסֶרֶת** *yěgān-sōr̄*.

[§ 51. The composite Shevas (_) and („) occur, not unfrequently, under most of the other consonants besides Gutturals; e. g. **זְרַבֶּה** *zərabb̄*, **שְׁרַבְּתִּים** *sh̄rb̄t̄im*, etc. But („) is limited to Gutturals.]

NOTE. No uniform rules can be given for such cases. The general principle seems plainly to be, *a design to mark the letter which takes a composite Sheva, as having a real vocal Sheva*; and consequently to advertise the reader, that the preceding vowel is not to attach to itself the letter to which the Sheva belongs; e. g. **וְזָהָבֶה** *wəzəhāb̄eh*, not *üz-hāb̄eh*; **הְבָרְכָה** *həbh̄ar̄-khā*, not *həbh̄-rā-khā*; **תְּמִלְכָה** *tim-lōkh̄*, not *tim-lōkh*. There can scarcely be a doubt, that all such Shevas as these are designed only to designate some peculiar niceties practised in *oral* enunciation. They cannot be considered as belonging to the *essential* forms of words; nor can they be reduced to rule.]

§ 52. It is a general principle, that all moveable consonants* not immediately followed by a vowel, must have a Sheva of some kind, either expressed or implied.

At the end of words in general, Sheva is not usually *expressed* but only *implied*; e. g. **קָם** *qām*, the same as **קָםְ**. The exceptions to this

* A moveable consonant is one which is sounded, and does not quiesce or coalesce.

rule are, (1) In a final Kaph; as סְמַךְׁ. (2) When the final syllable ends with two consonants; as לָמַדְׁתּ *lā-mădht*; but here, in case the penult consonant is a Guttural, this consonant takes a Pattahh furtive instead of a Sheva simple; § 233. Note.

NOTE 1. The Quiescents, when they coalesce with the preceding vowel, have no Sheva. Whenever these letters have a Sheva, they are to be regarded as *moveable* consonants.

NOTE 2. When a word ends with two consonants, of which the first is a Quiescent, usage is various as to Sheva under the *final* letter; e. g. we find both רָאשְׁׁתּ and רָאשְׁׁתּ.

General Remarks. There can be but little doubt, that the *composite* Shevas were more distinctly sounded than the *simple* ones. Hence their application to the Gutturals, which peculiarly needed more vowel aid to pronounce them than other consonants. Hence too their use in regard to other letters, for the sake of more distinct pronunciation; § 51. Note. But the niceties of living vernacular pronunciation are now lost; most of them no more to be recalled. Present general usage among Hebrew scholars, is all that is aimed at in this grammar.

COALESCENCE OF VOWELS AND QUIESCENTS.

To such a *coalescence*, the preceding explanations have rendered it necessary to advert. It must now be more fully explained.

§ 53. The sound of the quiescent letters, נ, ה, ו, י, being feeble, (specially at the end of a syllable), they always coalesce with the vowel-sound which precedes them, in case they have no vowel of their own, nor any Sheva expressed or implied; i. e. such coalescence takes place, provided that such vowel-sound is *homogeneous*.*

§ 54. The following table exhibits the coalescence of the respective Quiescents, with their *homogeneous* vowels.

Aleph (א)	quiesces in Qamets (ָ)	as in	בָּ	bā.
	- Tseri (֊)	- -	רָאשְׁׁ	rēsh.
	- Seghol (֋)	- -	תִּמְצָאָנָה	tim-tsē-nā.
	- Hholem (֑)	- -	וֹאֵמֶרֶת	yō-mēr.
Yodh (י)	—	- Tseri (֊)	- -	בֵּין
				bēn.
		- Seghol (֋)	- -	גֵּירָא
				gē.
		- Hhireq (֏)	- -	דִּינָה
				dīn.

* That vowel sound is called *homogeneous*, which is adapted to coalesce with the Quiescents respectively; that is called *heterogeneous*, which is not adapted to coalesce.

Vav (וּ)	quiesces	in Hholem (ׁ) as in	קָוְلַת qōl.
		- Shureq (ׂ) - -	קָוְםַת qūm.
He (הּ)	-	- Qamets (ׁ) - -	גָּלֵה gelā.
		- Tseri (ׂ) - -	גָּלֵה gele.
		- Seghol (ׁ) - -	גָּלֵה gō-lē.
		- Hholem (ׁ) - -	גָּלֵה gā-lō.

In English we have a multitude of cases similar to these; e. g. *low*, *shew*, etc., with *w* quiescent; *say*, *day*, etc., with *y* quiescent. Almost every letter in our alphabet is, in some situations, quiescent before or after some other letter.

NOTE 1. There are some other cases besides those presented in the above Table, of which *quiescence* has been affirmed by most grammarians; e. g. רִאשׁוֹן *rī-shōn*, מִקְרָאֵקְלָה *mq-rā'ah*, פָּרָה *pū-rā*. But here **N** is *otiant*, and does not quiesce in Hhireq, Pattahh, and Qibbutz; and so elsewhere; see § 118 with the Notes.

NOTE 2. Although the Hholem is written over the ִ, as in ִ; and the Shureq is written in it, as ַ; yet in both cases these vowels usually belong to the *preceding* consonant; e. g. in בְּקָר to the ְ, in צְרָפָה to the ְ. Cases like נְזֵבָן occur; but they are easily distinguished, because the letter preceding the ִ has then a vowel of its own, independently of that connected with the ִ.

§ 55. The sound of the Quiescents, in case of *coalescence*, is not lost, but united with the preceding vowel; so that it makes such vowel protracted.

§ 56. The *Ehevi* (הַחֲבִי) retain their proper consonant power, i. e. do not quiesce, (1) Always at the beginning of a syllable.

E. g. אָמַר *ā-mär*, הֵם *hēm*, יָד *yā-lādh*, וָלֶד *vā-lēdh*.

(2) Always when they end a syllable, in case they have a simple Sheva under them, either expressed or implied.

E. g. יֵשֶׁר yěš-sôr, נְפָקֵחַ něh-päkh, שָׁלֹאֵת shā-lāv-éti, הַהֲיָה hhäy, קָרְבָּן qäv. In the two last cases, the Sheva is implied, i. e. הַהֲיָה = הִהְיָה, and קָרְבָּן = קָרְבָּן; see § 52.

(3) Usually, when preceded by a *heterogeneous vowel*.

E. g. גָּדוֹ *tāv*, קָשָׁה *qāv*, נְשָׁהָר *shā-lēv*, זִוֵּה *zīv*, חָהָיָה *hhāy*, גּוֹי *gōy*, גָּלְעָד *gāl-‘ad*, גָּלְעָן *gāl-‘ān*, גָּלְעָם *gāl-‘ām*, etc. In all cases of this kind, it

is easy to judge whether the *Ehevi* quiesce or are moveable, by the nature of the preceding vowel. See further on the Quiescents, § 115 seq.

NOTE 1. In the *middle* of a word, the *Ehevi* are always marked with a Sheva in case they are moveable; at the *end* of a word, as Sheva is not written (§ 52), one must judge from the nature of the vowel which precedes, whether the *Ehevi* are quiescent or not.

NOTE 2. In the *middle* of words, all the *Ehevi* not unfrequently *resist COALESCENCE*, i. e. remain moveable. He (ה) *always* resists it, when in such a condition; and נ sometimes, even when the vowel is adapted to coalescence. At the *end* of words, all the *Ehevi* generally (not all of them uniformly) coalesce, unless the preceding vowel is heterogeneous. Compare § 119. b. § 120. b. § 121. b.

Otium of the Ehevi.

§ 57. There are some cases, in which the *Ehevi* are neither moveable consonants, nor coalescent with preceding vowels. They are then said to be *otiant*, (*in otio*, *otiantur*).

This happens in the following cases, viz. (a) When preceded by silent Sheva; as חַתְּחֵת *khēt*, יִתְּאֵת *āt*. (b) Preceded by a Quiescent; as חֶתְּבָה-תֵּה *hē-bhē-thā*, with נ *otiant*. (c) Followed by Daghesh forte; as מַזְּזֵה *māz-zé*=מַזְּזֵה. (d) Yodh preceded by Qamets and followed by ו with a Sheva implied, is *otiant*; as דְּבָרִיר *debhā-rāv*, where Sheva is implied under the final ו, § 52.

Note. In such cases the *otiant* letter is mostly (not always) retained, out of regard to orthography, and to indicate the etymology of the word. So in a multitude of cases in English, we have *otiant* vowels; as in *honour*, *hear*, *moan*, etc.

Coalescence with Vowels of Daghesh'd letters omitted.

§ 58. The Gutturals and Resh scarcely ever admit Daghesh, i. e. reduplication; § 71. § 111. In cases where by analogy they ought to be doubled but are not, the letter omitted by excluding the Daghesh, coalesces with the preceding vowel and lengthens it; § 31 b. § 33.

E. g. חָאָרֶת *hā-nā-rēts*, instead of חָאָרֶת *hā-nā-rēts*; רִיאָמֶר *yē-nā-mēr*, instead of יִאָמֶר *yī-nā-mēr*; בָּהָלֶל *bā-hēl*, with Pattahh impure (§ 33), instead of בָּהָלֶל *bāh-hēl*; בִּיהָלֶל *bi-hēl* with Hhireq impure (§ 33), instead of בִּיהָלֶל *bih-hēl*; נָהָהֶם *nā-hhēm* with Pattahh impure (§ 33), instead of נָהָהֶם *nāhh-hēm*; נִיְהָהֶם *nī-hhām* with Hhireq impure (§ 33), instead of נִיְהָהֶם *nīhh-hhām*; בְּצָרֶר *bā-yēr* (§ 33), instead of בְּצָרֶר

bāy-ṣēr; בָּאַיְשֵׁר *mē-yim*, instead of בָּאַיְשִׁים *mīy-yim*; בֶּרֶךְ *bē-rēkh*, instead of בֶּרֶךְ *bir-rēkh*; בֶּרֶךְ *bā-rēkh*, instead of בֶּרֶךְ *bär-rēkh*, etc. Comp. § 111. § 112.

NOTE. In regard to this usage it is plain, that an excluded daghesh'd letter lengthens the quantity of the preceding vowel; for in some cases this is expressed by using a vowel long by nature instead of a short one, as בֶּרֶךְ for בֶּרֶךְ. When in other cases the *form* of a doubtful vowel remains, the *quantity* of it is of course *long*, § 33.

To give reasons why a doubtful vowel is at one time used, and at another a vowel long by nature before the Gutturals excluding Daghesh, is out of our power. See § 31. b. Note 2.

[§ 59. Some other letters occasionally omit Daghesh, with a similar effect (for the most part) on the preceding vowel.

E. g. וָיִיחַי *vá-yeshi*, instead of וִיִּיחַי *väy-yeshi*. But it is doubtful how such cases as וִיקְהָה (for וִיחְקָה) were read; i. e. whether they were pronounced *yí-qehhu* or *yiq-hhú*. The probability is, that there was a variety of pronunciation; for some of them are marked with a Methegh (§ 85), as וִיִּיחַי (for וִיחְיַה); some with composite Sheva, as וִיקְהָה *kí-q'hhā* (for וִיחְקָה); both of which show that the first syllable is to be read as a simple one, *vá-yeshi*, *kí-q'hhā*; and so of others like them. But some words have neither of these marks, e. g. וִיחָקָה (for וִיקְהָה); and in such cases they are probably to be read as *yiq-hhú*, etc. The omission of Daghesh, in all such instances, seems to have respect only to the *niceties* of pronunciation in regard to a few words; which niceties the Punctators strove to express. It does not belong to the essential form of words.]

ORTHOGRAPHY OF VOWELS.

60. The two first classes of vowels are all written *under* the consonants; see table No. IV. Of the third class, Qibbutz also is written *under* them; but Hholem is written *over*, and Shureq *in* them. Qamets, however, is written in the bosom of a *final* Kaph.

E. g. קָהָה *khā*.

§ 61. The proper place of a vowel is under or over the *middle*, or (as they are now printed) the *right* side, of a consonant. *Shureq* is always written *after* the consonant to which it belongs, i. e. in the bosom of the following נ. *Hholem* is commonly written over the right side of the letter next following that to which it belongs, as טֹם *tōm*, נִפְּרֵה *qōl*;

but sometimes necessity prevents this, e. g. in שִׁׂנְאָן, where the type will not admit such a disposition of the Hholem. Hholem, when it follows נ, is commonly written over its left side, as נַׂחֲנָן; but not if followed by י, as נַׂכְנָן.

§ 62. The diacritical point over שׁ and שׂ often *coincides* with *Hholem*; in which case it serves the double purpose of marking the vowel and of distinguishing the letter.

(1) *Sin* (שׁ) beginning a syllable, is read *sō*; e. g. שָׁנָה *so-nē*. (2) שׁ following a consonant that has no vowel, contains a Hholem for that consonant, and also marks *sh*; e. g. מָשֵׁה *mō-shē*. (3) שׁ with two points *beginning* a syllable, is read *shō*; e. g. שֹׁמֶר *shō-mēr*. (4) שׁ with two points *ending* a syllable, is read *ōs*; e. g. טָרַף *yir-pōs*.

Note. *Vav* (ו) with a Hholem *over* it and a vowel *under* it, is joined as a moveable consonant with the vowel under it; e. g. לֹׂוּבֶּה *lō-vēh*; יְהֹׂוָּה *yehō-vā*, the Hholem belonging to the preceding letter.

Vowels in connection with the Quiescents.

§ 63. As the Ehevi or Quiescents drop their distinct consonant-sound in coalescence (§ 53); and the words with vowel-points are sounded in the same manner, whether the Quiescents are omitted or inserted (§ 31. a. Note 1); so, in practice, they are often omitted.

Note. Words in which the Quiescents are inserted, are said to be written *fully*; those in which they are omitted, to be written *defectively*. In both cases, the pronunciation and quantity of the vowels remain the same; as the following example will shew.

Written fully.	Written defectively.	Read.
מָלְאָתִי	מָלְתִי	<i>mā-lē-thī</i> .
נִיר	נִר	<i>nīr</i> .
קָול	קָל	<i>qōl</i> .
קָמָעָס	קָמָס	<i>qā-mūs</i> .

§ 64. There are some cases in which *Vav* and *Yodh* (particularly the former) are inserted, when they are not proper Quiescents, and have no influence on the sound or the nature of the vowel. In all these cases, they are considered as mere orthographic *Fulcræ*.

E. g. יְלָמֹוד, the same as יְלָמֹד *yil-mōd*; רְבִיב, the same as *sō-bhēbh*; חְזָקָרָה, the same as חְזָקָה *hhūq-qē*; comp. § 31. a. Notes 2. 3.

In all probability such forms sprung from the practice of employing *Vav* and *Yodh* as vowel-letters, § 15. How to distinguish such cases from those where *Vav* and *Yodh* are employed as true Quiescents, etymology only can teach; and with a knowledge of this, it is very easy.

§ 65. No certain rule can be given for the insertion or omission of Quiescents, when there is a real coalescence. More generally, when two syllables are immediately connected in both of which there is a Quiescent, the first syllable omits it; e. g. צְרִיקָה = צְרִקָה. But instances of a contrary usage also exist; e. g. תְּזַבֵּחַ = תְּזַבַּח; and sometimes both Quiescents are omitted, as בְּרַיְשָׁם = בְּרַיְשָׁם; so נְרַיְשָׁם = נְרַיְשָׁם, etc. Even the same word is variously written; e. g. הַקְמֹתִי, הַקְמֹתִי, הַקְמֹתִי, all pronounced *h^aqmō-thī*.

Orthography of Qamets Hhateph.

From No. IV. in the Table of Vowels it appears, that Qamets Hhateph (short *o*) has the same form with Qamets, viz. (.) It is important, therefore, to point out how they may be distinguished.

I. Qamets Hhateph in a *mized* syllable.

§ 66. (a) The figure (.) followed by simple Sheva without any Methegh between, is short *O*, if in a syllable not accented.

E. g. חֲכָמָה *hhōkh-mā*, not *hhā-khemā*. But with a Methegh it reads thus, חֲכָמָה *hhā-khemā*. With an accent it reads as Qamets; e. g. מָרָה *mar-tā*, אָשָׁוָב *shāv*, לָיָה *lāy-lā*. For an account of the Methegh, see § 85.

[NOTE. There are some few cases where Methegh does not distinguish Qamets from short *O*; e. g. דָּרְבָּנוֹת *dōr-bhō-nōth*, not *dhā-rebhō-nōth*; so קָרְבָּן *qōr-bān*, not *qā-rebhān*; שָׂרָם *shōm-rā* not *shāmerā*. But in these and the like cases, manuscripts and editions vary as to the Methegh, which must be considered as irregular here. Of course, etymology only can settle the true pronunciation in doubtful cases.]

(b) When followed by a letter with Daghesh forte, in a syllable not accented, (.) is short *o*.

E. g. בָּתִים *bōt-tim*, בָּנִי *hhōn-nē-nē*. If the syllable is accented, it is read as long *A*; e. g. בָּנָה *yām-mā*, לָמָה *lām-mā*, etc.

[NOTE. A euphonic Daghesh (§ 75 seq.) at the *beginning* of a word, does not make short *O* of the (.) belonging to the last syllable of the preceding word; it remains long *A* still; e. g. בָּנְהָבָה *bōt-tē-khēm*, read *shā-khān-tāb-bō*. But this is merely a euphonic matter, and is contrary to the laws of the language in general.

NOTE 2. A Methegh after (.) does not in this case *always* denote long *A*; e. g. בָּנְהָבָה *bōt-tē-khēm*, not *bā-tē-khēm*. See the note under *a* above, where the principle is the same. Etymology only can determine such cases.]

(c) The figure (.) in a final mixed syllable *unaccented*, is short *O*.

E. g. וָיַּהֲ-קֹם *väy-yā-qōm*, with accent on the penult. With accent on the ultimate, as in הָאָ-נָּהָ-דָּהָם *hā-nā-dhām*, the (.) ultimate is long *A*.

REMARK. All the cases, *a*, *b*, *c*, are virtually one and the same, i. e. they are all cases of (.) in a *mixed unaccented* syllable; e. g. חָקְמָה *hök̄h-mā*, בָּתִים *bōt̄-tim* = בָּתִים *bōt̄-tim* = בָּתִים *bōt̄-tim*, all virtually the same as the case exhibited under the letter *a* above.

II. Qamets Hhateph in a simple syllable.

§ 67. The figure (.) is short *O* in a simple syllable,

(a) When Qamets Hhateph, i. e. short *O*, immediately follows.

E. g. פּוֹ-עַוְלָהָךְ *pō-uwl-khā*, דּוֹבְבָּהָךְ *dōv̄b̄b̄-khā*. Here a Methegh *always* stands after the first short *o*.

NOTE. But there are cases here, where etymology only can distinguish the true vowel; e. g. זָהָרָהָךְ *zāh̄rā-hāch̄* *qō-tōn-nī* (with Methegh according to § 87. *e*); not *qō-tōn-nī*, because the root is זָהָרָהָךְ *zāh̄rā-hāch̄* *qā-tōn*.

(b) When the composite Sheva, Hhateph Qamets (.), immediately follows.

E. g. פּוֹ-עַלְוָהָךְ *pō-uwl-lō*, בּוֹ-הַרְיָהָךְ *bō-hh̄rī*. Methegh always stands after the (.) here also.

[**NOTE.** Etymology alone can determine the reading in some of these cases. E. g. הָאָ-נָּיָ-יָהָךְ *hā-nō-niy-yāhāch̄*, because הָ is the article (§ 162. § 152. *a*, 2); בָּאָ-נָּיָ-יָהָךְ *bā-nō-niy-yāhāch̄*, because בָּ has the article included in it (§ 152. Note); בּוֹ-אָ-נָּיָ-יָהָךְ *bō-nō-niy-yāhāch̄*, because בּ is the simple preposition בּ, § 139.]

§ 68. The nouns שָׁרֶשֶׁתְּ *shō-rā-shēt* (from שָׁרֵשֶׁתְּ), and קָדְשָׁתְּ *qō-dhā-shēt* (from קָדְשָׁתְּ) are altogether anomalous in their reading.]

PATTAAHH FURTIVE.

§ 69. This is a short Pattahh, employed for the sake of ease and euphony, when a word has either of the Gutturals, חָ, תָ, עָ, at the end of its final syllable, preceded by a long vowel *not* of the *A* class.

E. g. גָּהְהָךְ *gā-bhōch̄*, רָהְהָךְ *ruāhh̄*, רְהָהָךְ *rēch̄*. In order to pronounce these, lay the stress of the voice on the proper vowel, and just touch the Pattahh; somewhat as ā in the English words *trial*, *vial*, etc. The

furtive Pattahh is sounded *before* the final consonant. As it is merely a *euphonic* help, and belongs not to the essential form of the word ; so it falls away, as soon as the syllable in which it stands changes its relative position ; e. g. רִיחָה rū^hhh, plur. רִיחֹות rū-khōth.

NOTE. Aleph, when at the end of a word, never takes Pattahh furtive. Pattahh furtive is seldom employed unless the vowel that immediately precedes it is of an *immutable* nature. When it is mutable, the usual method is to exchange it for a common Pattahh, in which case Pattahh furtive is superseded ; comp. § 113. notes 1, 2.

DAGHESH.

§ 70. Dāghēsh (dagħeš) is a point in the bosom of a letter. It serves two purposes ; (1) To double a letter. (2) To remove its aspiration.

§ 71. When Daghesh serves to double the letter in which it is written, it is called *Daghesh forte*. When it only removes aspiration, it is called *Daghesh lene*.

NOTE. For another peculiar kind of Daghesh forte, called *Daghesh euphonic*, see § 75.

I. *Daghesh forte*.

§ 72. (a) *Daghesh forte distinguished from Daghesh lene.* The former is never written in the *final* letter of a word, unless such letter has a vowel ; nor in the *first* letter, (although Daghesh *euphonic* appears here) ; and it is always *immediately preceded by a vowel-sound*.

NOTE. This last circumstance separates it entirely from Daghesh *lene* ; which is preceded immediately by a silent Sheva. If at any time a vowel immediately precedes a Daghesh lene, that vowel must be at the end of a preceding word, and this word have a *disjunctive accent* (§ 93). Comp. § 79. 3.

§ 73. (b) *Orthography of Daghesh forte.* When the same letter is to be repeated, and the first one takes a *silent* Sheva, it is the usual practice to designate it by the point Daghesh forte ; e. g. קִטְטָל qit-tēl.

[**NOTE 1.** Still there are many cases of a different orthography, which may be called *plenary*. E. g. צִילָלּוֹ tsil-lō, instead of צִילָלּוֹ ; יִשְׁרָגָם išrag-am.

for יְשָׁהַדּ *yeshöd-dēm*, etc.; particularly in derived forms of words, as תְּלִיכָּה (not תְּלִקָּה) from תְּלִיכָּה, etc., in which cases Daghehs forte is not used.

NOTE 2. If the *first* of the two letters must have a Sheva *vocal*, Daghehs forte is excluded; e. g. עֲלֵיכֶם *ū-lēkēm*, not עֲלֵיכָם *ōl-lēm*.]

NOTE 3. Practice not unfrequently omits Daghehs forte, when it would be immediately followed by a vocal Sheva, in case it were inserted; e. g. יִקְהֻעַ *yiq-khū*, instead of יִקְהָעַ *yiq-qehū*. Particularly is Daghehs omitted in such cases, if another letter of the same kind immediately follows; as הַלְּכָה *hā-lelkā* (not *hā-lkā*) because the word stands for הַלְּכָה; which can be known, however, only by etymology. Comp. § 46. f. Note.

[NOTE 4. Shureq is written in the same manner as Daghehs forte, in the letter י; e. g. יִ. But is easily distinguished. When the preceding letter has no vowel, the point stands for Shureq; when it has one, it stands for Daghehs forte; e. g. קִים is read *qūm*, but קִם is sounded *qīv-vām*.]

[§ 74. (c) *Division of Daghehs forte.* (1) It is *compensative*, i. e. it merely supplies a letter omitted in the writing.

E. g. נָתְנָה *nā-thān-nū* for נָתַנְנָה, שִׁגְשָׁה *yig-gāsh* for שִׁגְשָׁה (§ 107. a), where ה is assimilated.

(2) *Characteristic*, i. e. it distinguishes the particular form of a word.

E. g. לְפָקָד, the form of the conjugation *Piel*, in distinction from לְפָקָד, the form in *Kal*.

NOTE. In אָתָּה *āt*, probably for אָתָּא; שְׁתָּאִים *shetā-yim*, for שְׁתָּאִים; and such cases as קָרָאָתָּה *kā-rāt*, for קָרָאָתָּה; the Daghehs in the Tav is properly *compensative*, although in a peculiar way.]

Daghehs forte Euphonia.

[§ 75. All those kinds of Daghehs forte which are merely *occasional*, and have respect only to peculiar *modes of reading* in particular cases, are thus named.

Of these there are three kinds; (a) *Daghehs conjunctive*. So the first species of euphonic Daghehs may be named. It is frequently inserted in the *initial* consonant of a word, when it is preceded by a vowel *unaccented*. E. g. יְלִיכָּה *yā-līkhā*, מְלִיכָּה *mā-līkhā*, يְהִיכָּה *yē-hīkhā*, سְלִיכָּה *sā-līkhā*, בְּלִיכָּה *bā-līkhā*. The vowels Qamets, Pattahh, and Seghol, are

almost the only ones employed before Daghest *conjunctive*. Sometimes examples are found like קְרַבְתִּי, *qū-mūts-tseñū*. Daghest *conjunctive* is frequent, especially in the Psalms. It is rarely found after words with an accent on the *ultimate*; and where it is so, the reading is doubtful.

§ 76. (b) *Daghesh affectuosum*. This is a euphonic Daghest, sometimes inserted in the *penult* letter of a word, when the tone falls on the penult syllable of the same; e. g. חָדֵלְךָ *hhā-dhēl-kū*, instead of חָדֵלָךְ; יְהָתֵּחַ *yē-hhāt-tū*, instead of יְהָתֵּחַ. It were better to call this, *Daghesh accented*. The object of it seems to be, to create a penult syllable on which the voice can rest, without the intervention of a Sheva before the final syllable.

§ 77. (c) *Daghesh acutus*. This appears in some cases where a letter would by analogy have a Sheva *silent*; and it both doubles the letter, and makes Sheva *vocal*; e. g. אֶקְרֹא אֶקְרֹא *āk-kerō-hā*, instead of אֶקְרֹה אֶקְרֹה; דְּצִפְרִינוּ for דְּצִפְרִינּוּ, Ex. 2: 3.

Remark. In all cases of euphonic Daghest, the manner of *reading* only is concerned; not the essential forms of words. The Daghest of this kind is merely an attempt to preserve some niceties of pronunciation.]

II. *Daghesh lene*.

78. *Daghesh lene* belongs only to the Aspirates בְּגָדְךָ (Begħādh kephāth); and when inserted, it is a sign that they are to be pronounced without any aspiration, i. e. without an *h*-sound.

E. g. בְּ is *bh*, but בְּ=b; כְּ=kh, כְּ=k, etc. See Alphabet, No. II.

NOTE 1. Daghest *forte* also appears in the Aspirates, as often as in other letters. But it is easily distinguished from Daghest *lene*; for Daghest *forte* is always preceded by a vowel belonging to the letter immediately before it; while the preceding letter has a silent Sheva under it, in case the Daghest is *lene*; or if such preceding letter have a proper vowel, this vowel has a *disjunctive* accent upon it (§ 93), and belongs to a preceding word; § 79. 3.

NOTE 2. Daghest *forte* in an Aspirate, not only doubles it, but also (by usage in pronunciation) removes the aspiration; e. g. נְפִי *Nāph-pī*, not נְאַפִּי, although when written out in full it would seem to be the latter, as נְאַפִּי. Ease of enunciation demands the doubling of the letter without the aspiration.

General rules for the insertion of Daghest lene.

§ 79. (1) It is inserted in all Aspirates standing at the commencement of a chapter or verse.

E. g. Gen. 1:1, in בְּרֵאשִׁית the Beth takes Daghesh lene; so at the beginning of a verse, Gen. 3:5, כִּי *kī* (not כִּי *khi*), etc.

(2) In all cases, after a *silent* Sheva either expressed or implied.

E. g. in פָּקָרֶת, Tav has a Daghesh lene after a silent Sheva *expressed*; in לְפִנֵּי, Pe has one after a Sheva *implied* under the ל, § 52.

(3) When preceded by a vowel (either pure or impure) at the end of a word having a *disjunctive* accent, an Aspirate at the beginning of the word that follows, takes a *Daghesh lene*.

E. g. Ps. 1:3, וְהַיְהָ קָצֵץ, where the Kaph must be aspirated, were it not that the disjunctive accent (*Rebhī'ya*) is on the preceding syllable הַיְהָ. And so of all the other Disjunctives; see the accents, § 92 seq.

General rules for the rejection of Daghesh lene.

[§ 80. It is rejected, (a) When the Aspirates stand next after a *vocal* Sheva. (b) After a vowel either pure or impure, whether this vowel be within the same word, or at the end of a preceding one which has no *disjunctive* accent upon it.

E. g. Gen. 1:2, תֹּהֵה הַיִּהְיוֹת, where the Tav in הַיִּהְיוֹת follows a *vocal* Sheva (וְ *yē*); and in תֹּהֵה *thō-hū* (not *tō-hū*), the ה follows a vowel with a quiescent letter, and that vowel is associated with a *conjunctive* accent (Merka), and consequently ה remains aspirated. So after a composite Sheva; e. g. עֲבֹדֵה, עֲבֹדֵה (not עֲבֹדָה), because such Sheva is always *vocal*, § 46. a.

NOTE. In cases where a mere Pattahh furtive precedes an Aspirate, it takes Daghesh lene; e. g. לָאָהַת *lā-qā'ahht*, so written instead of לָאָהַת; § 233, Note.]

Usual Exceptions to the general rules.

Etymology and special usage have made many exceptions to these *general* rules.

[§ 81. (1) An Aspirate in the middle of a word, which is *derived by inflection* from a form of the same word that excluded Dagesh lene, also excludes it.

E. g. רִיךְפָּה *rīkh-phā* (not רִיךְפָּה) because the ground-form is רִיךְ,

where the Pe, being immediately preceded by a Hholem, cannot take a Daghesh lene, § 80. So מַלְכִיָּה măl-khē, ground-form מַלְכִית, in which כ is preceded by a vowel; וְעַזְבָּה yā-ăz-bhū, ground-form וְעַזְבָּה, where ב, having a vowel before it, cannot receive Daghesh lene; Infinitive mode בְּגַהְדָּה bəgħōdħ, and with suffix בְּגַרְדָּה bigh-dħo, because ר in the ground-form has a vowel before it.

(2) Loose prefixes (which in fact are separate words) do not affect the insertion or omission of Daghesh lene, in respect to the second letter of any word when it is an Aspirate.

E. g. בְּקַחְבָּה with the preposition ב prefixed, is written בְּקַחְתָּה bəkħ-thāħ (not בְּקַחְבָּה); בְּכַפֵּיר with ב prefixed, בְּכַפֵּיר kikkh-phîr (not בְּכַפֵּיר); בְּקַבְוָל with ב, בְּקַבְוָל kīgħ-bħul (not בְּקַבְוָל), etc.

NOTE 1. The Inf. mode with such a loose prefix, varies in its usage. E. g. סַפֵּר, Inf. סַפְדָּה, with prefix ל, לְסַפֵּר lis-pōdħ; and such is the more common usage. But we find also בַּפְלָגָה, Inf. בַּפְלָגָה, with prefix ב, בַּפְלָגָה bin-phōl; with ב, בַּפְלָגָה kin-phōl; but with ל, לְפָלָגָה lin-pōl. Usage therefore is variable in regard to this mode.

NOTE 2. But when the prefix is closely united to a word, so as to constitute (as it were) an essential part of the word itself, then the general rule (§ 79. 2) is followed; e. g. יִסְפֹּד yis-pōdħ (not יִסְפֹּד), Fut. of Kal from the root סַפֵּד sā-phädh; or (if you please) from the Inf. form סֶפּוֹד sephōdħ. So in Hiphil, הִשְׁפִּיל hish-pil (not הִשְׁפִּיל), from שְׁפָל. In all such cases, the prefix is considered and treated as an *essential* and *formative* part of the word.]

Particular Exceptions to the general rules.

[§ 82. (1) *Rejection of Daghesh lene.* (a) The suffix pronouns, נָ, כָּם, בָּן, reject it. (b) Generally, an Aspirate preceding the final syllable פָּתָח; as מִלְכָוִת, עֲבָדָיוֹת, יְלָדוֹת, etc.; but not always, as תְּרֻבּוֹת tār-būt̄. (c) The various forms of בְּגַדְּבָּה; e. g. בְּגַדְּרָה, בְּגַדְּרָה, etc.

(2) *Admission of it contrary to the general rules.* (d) Some words beginning with two Aspirates, viz. בְּבָב, בְּבָב, בְּכָכ, בְּכָכ; e. g. Jer. 3: 25, לְאָכְרַבְמִישָׁה בְּבָשְׂתָנוּ; Ex. 14: 17; וְאָכְרַבְתָּה בְּפָרָעָה; Is. 10: 19. In all such cases manuscripts and editions differ; some extending the rule so as to begin with Daghesh lene in most cases where a word commences with two Aspirates, others scarcely observing such a rule at all (e. g. Michaelis' Hebrew Bible). (e) A few words which *usage* only has excepted from the general rule; e. g. צְמַרְתִּים from צְמַרְתִּי, רְשַׁפְטִים from רְשַׁפְטִי. (f) An apparent exception is an Aspirate after יְהֻדָּה, which takes Daghesh lene. But the Hebrews read this word אֲוֹנָה dō-nāy, which ends in the consonant y having a silent Sheva.]

Remark. The detail of Daghesh lene, as to some few words and forms, is not regulated by any established usage; the Masora, the Rabbines, manuscripts, and editions, differing in respect to some particulars. But as nothing important in grammar depends on the insertion or omission of Daghesh in such cases, the student need not be perplexed if he occasionally meet with instances not conformable to the general principles. Mistakes in printing and transcribing have occasioned some of these anomalies; and conceit has increased the number.

R A P H E.

§ 83. Rāphē (רָפֶה) means *soft*. It is a small parallel stroke of the same form as Pattahh, put over Aspirates, to show that they retain their aspiration; e. g. לְבָדָה khā-bhēdāh; and so it is directly the opposite of Daghesh lene.

The *printed* editions of the Hebrew Scriptures have long ceased to use this sign, (which indeed is quite superfluous), with the exception of a very few solitary cases; e. g. Judg. 16: 16, 28. Num. 32: 42, in Van der Hooght. In ancient manuscripts it was very common; and it was sometimes employed, moreover, to shew that Daghesh forte was omitted; sometimes, that Mappiq did not belong to ה; and sometimes, to note that נ and נ at the end of words were quiescent.

M APPIQ.

§ 84. Măppiq (מַפִּיק) is a point in the bosom of a final ה, (which is almost always quiescent), denoting that it is moveable.

E. g. הָיָה yāh (הָיָה would read yā); גָּבֵה gā-bhāh, (גָּבֵה must be written גָּבֵה, and read gā-bhā).

Note. Mappiq is now used only in final ה; but in some Hebrew manuscripts it is found in the other Quiescents, denoting that they are moveable.

METHEGH.

§ 85. Měthēgh (מְתֵגָה) is a small perpendicular mark (|), preceding the tone-syllable more or less according to the various purposes for which it is employed, and denoting a secondary or half-accent, analogous to that on the first syllable of our English words *undertake*, *nomination*, etc.

The word *Methegh* (*frænum, retinaculum*) denotes, when technically employed, a holding in or restraint of the voice, viz. in reading, (*decora suspensio vocis*); which of course gives a kind of half tone or accent to the syllable. It does not, like the other accents, relate to the connection of words with each other, but only to the manner of reading the syllable on which it is placed; and is therefore of comparatively little importance to us.

NOTE. The mark (,) on the *last* or on the *penult* syllable of a verse, is always the accent Silluq, not Methegh.

[§ 86. Manuscripts and editions differ widely as to the frequency of using Methegh; the Spanish manuscripts exhibiting it very sparingly, the German ones very frequently. The Codex Cassel. scarcely has it at all. In regard to many cases, the Jewish grammarians themselves are not agreed about the use of it. Consequently there is much discrepancy respecting it in our best Hebrew bibles.]

Uniform or general use of Methegh.

[§ 87. IT IS UNIFORMLY EMPLOYED, (a) Before all the composite Shevas, when they are preceded by a vowel, (and is technically called in this case *mā-nārikh*, i. e. prolonger); e. g. *הַעֲמָדָה*, *זְקָנָה*, *הַעֲמָדָה*, *אַתָּהַלְוָה*, *רִזְקָנָה*, etc. (b) Almost uniformly, in such cases, after the composite Sheva has fallen away by inflection, etc.; e. g. *יְעַמֵּדְךָ*, by inflection *יְעַמֵּדְךָ*, preserving the Methegh; (or this case may be ranked with e below). (c) After a long vowel next before the tone-syllable, and followed by a Sheva vocal; e. g. *הַיְהָה*, *תַּבְלִין*, *טִירָאִי*, *תַּזְבִּין*, *תַּזְבִּין*, etc., with Qibbutz vicarious. (d) The verbs *הִנֵּה* and *הִנֵּה*, when they take formative or other prefixes with a short vowel, employ Methegh after such vowel; e. g. *וְהִנֵּה*, *וְהִנֵּה* *לְהֹרֶה* Imp. with 1 Gen. 12: 2, etc., nearly without exception in good editions. In principle, this may be classed with h below.

VERY GENERALLY EMPLOYED, (e) On the second syllable before the tone, where it is a simple one; as *הַאֲלָמָתָה*, *הַכְּלָנָה*. (f) But if this be a mixed syllable, then on the *third* before the tone, provided it be simple; e. g. *וְאַתָּהָ*, *וְאַתָּהָ*, *וְאַתָּהָ*. (g) After a short vowel made long by position (§ 33), before a letter which excludes Daghesh forte either necessarily or arbitrarily; as *וְיִבְרָךְ*, *לִמְנַצֵּחַ*, *בְּחוּרִים*, *הַתְּכִמָּה*, *בְּסִירָה* 2 K. 2: 11, etc. But this is sometimes neglected, as *הַחְשָׁךְ*; specially when Yodh with Sheva follows the vowel made long by omitting the Daghesh, e. g. *וְיִכְפֹּה*, *וְיִבְרָךְ*, etc.; and commonly so, in regard to Hhireq, as Piel *רְחַבְּלָה*, *רְחַבְּלָה*, etc., without Methegh.]

The qualifying terms, *almost uniformly*, *very generally*, will of course advertise the student that he is not to expect uniformity in the cases ranged under them.

Occasional use of Methegh.

[(h) After a short vowel in a mixed syllable (not made by Daghesh forte), especially after Pattahh and short Hhireq, Methegh is placed,

sometimes on the first, and sometimes on the second syllable before the tone ; e. g. on the *first*, as סְבִּבֵּי, יְחִילֵּי, עֲרָבָה, יְחִילֵּי, קְרַבָּה, וְרַבָּה ; with other short vowels, נְדָרָה Ps. 76 : 12, וְזֹבְחָה, וְמִכְבָּרִי ; with other short vowels, קְרַבָּן (d above), shōmrā, קְרַבָּן shōrbān, dōrbān, מְחִיתְרִיטָה, וְיִחְפְּרָאָתָה, הַשְׁתָּוֹתָה עַמְּדָה mōdhkha, etc. ; on the *second*, as מְחִיתְרִיטָה, וְיִחְפְּרָאָתָה, הַשְׁתָּוֹתָה עַמְּדָה, etc. The cases with other vowels than Pattah or short Hhireq, are rare. (i) On the first syllable of a polysyllabic word, when this syllable ends with a daghesh'd letter ; e. g. מְסֻפֶּרֶךְ, הַקְּרָנְשִׁים, וְיִשְׁחַטְתָּ, בְּתִיקָם, מְסֻפֶּרֶךְ, etc. ; especially when the first letter is Vav conversive, Mem prefix, or He article.]

Rare use of Methegh.

[(j) Very seldom, after a Vocal Sheva under the first letter ; as וְאַתָּה, שָׂאוּ, קְרַבָּר, שָׂאוּ ; more rarely still, even before Sheva initial, as וְאַתָּה, Est. 9 : 7—9, ten times. In these cases it is called Methegh *initial* ; the older Jewish grammarians named it מְגִיעָה, *mugitus* ; a name afterwards extended to Methegh generally.]

Methegh before Maqqeph.

[(l) The general principle is the same as if the two words joined by Maqqeph were one, (they being read as one) ; so that the above rules generally apply ; e. g. כִּירְעָמָנוּ, e, כִּירְעָמָנוּ, h, e ; בְּתוֹךְ, e, etc. (m) In many cases long monosyllables before Maqqeph take a Methegh (often otherwise), although a tone-syllable follows immediately, e. g. לְאַלְפָה, בְּרִיחָה, הַלְּאַלְפָה ; and even when it does not, and the monosyllable is a mixed one, as אַבְּרָהָם, etc., contrary to e. Short vowels before Maqqeph commonly reject Methegh ; as נְדִבְרִיתָה, etc.]

Such are the numerous and very indefinite (not to say contradictory) principles for the use of Methegh. No wonder that no two editions or manuscripts agree in regard to it. Some of the very words employed here as examples, are differently marked in different editions.

NOTE 1. The conjunction וְ (*and*) does not generally receive Methegh.

NOTE 2. Several Metheghs may appear on the same word, if the different rules for writing it should require them ; e. g. יְלִבְנָאָרָהָם, for the Methegh on אָ, see e above ; for that on אָ, see a.

NOTE 3. Instead of Methegh, the *conjunctive* accents (especially Munahh, Qadma, and Merka, § 93) are frequently used, when a word has a *distinctive* upon it ; e. g. יְלִבְנָעָרִים with Munahh under עָ, instead of גְּלִמְוֹעָרִים with Methegh ; and so in very many cases.

MAQQEPH.

§ 88. Mäqqeph (מְקֹבֶחַ), somewhat like our hyphen, connects two words together, and makes them as one in respect to interpunction and reading.

E. g. הָנָה-לְבָדָדָה-בָּוּם. Usually either the former or latter word, in cases of this nature, is *short*; as in the examples produced,

§ 89. The word before Maqqeph throws off its tonic accent; and a long vowel in its final syllable is for the most part shortened, if pure.

E. g. לְבָדָדָה-לְבָדָדָה, where **לְבָדָדָה** has no accent, Gen. 1: 15. For the reason why the long vowels before Maqqeph (which removes the tone) are shortened, see § 36. § 129. a. But here, the punctators were not uniform; for we have בְּבִדְבִּידָה *lēbh-Dāvidh* (not בְּבִדְבִּידָה), and without Methegh too, in 1 Sam. 24: 6; but also בְּבִדְבִּירָשׁ *lēbh-Nish*, 2 K. 12: 5; and thus in other cases.

[NOTE 1. Maqqeph sometimes appears between several words in succession, as בְּבִדְבִּידָה-בְּבִדְבִּידָה. Mostly it is employed only between words closely connected in sense, e. g. between prepositions and their nouns, words in regimen, etc.; but its use is not confined to these, and it is very arbitrary in many cases, about which manuscripts and editions, and also Jewish grammarians and critics, disagree. In some few cases it stands after a polysyllabic word; as בְּנֵי-יִשְׂרָאֵל, Gen. 6: 9.

NOTE 2. Maqqeph might itself well be called a *conjunctive* accent *sui generis*, as it in most cases plainly supplies the place of a usual Conjunctive. E. g. the famous Jewish critics, Ben Asher and Ben Naphthali, disagree, in a multitude of cases, respecting the answer to the question, whether a Maqqeph or a Conjunctive is to be put on certain words. It differs from other Conjunctives only in this, viz. that it usually causes the preceding long mutable vowel to be shortened. In like manner Pesiq, inserted between words, is reckoned a *disjunctive* accent, § 93, No. 20.

RULES FOR READING HEBREW.

§ 90. The principal difficulty is, to know where to begin and end a syllable. The following rules may aid the learner.

1. Every syllable must begin with a moveable letter.

NOTE. Vav with Shureq (ׁ) in the beginning of words is the only exception, and is sounded *u=oo* in English. In מָרָא אָמָר, מָעָן.

yā-mādh, etc., the **נ** and **ׁ** are moveable, although we do not sound them, because we know not what sound to give them.

2. No syllable can have more than two moveable letters *before* its vowel; and none admits more than one *after* its vowel, except a final syllable which may have two.

3. Every vowel stands in a *simple* syllable, when followed by a letter which has a vowel belonging to it.

4. Every *short* vowel in a *mixed* syllable, is followed by a simple Sheva expressed or implied, or by a Daghesh forte; e. g. בָּרֶזֶל *bär-zéł*, in which the first syllable has a Sheva expressed, the second a Sheva implied; so בְּמַדְּךָ *lím-médh*=בְּמַדְּךָ.

5. Every *long* vowel makes a *mixed* syllable, when followed by a simple Sheva expressed or implied, or by an implied Daghesh forte, *provided* such vowel be in a *tone-syllable*. E. g. קָם *qām*; יִקְתְּלֵה *yiq-tol-nā*, where the Hholem is in a mixed tone-syllable; יָמָם *yām-māmāh*; תָּאֵתָה *tā'et-hā*, where Sheva is implied under the ת.

6. A *long* vowel, not in a tone-syllable, makes a *simple* syllable, though followed by a Sheva; e. g. בָּטָה *gā-telā*, בָּגְדִּים *bō-gedhīm*; but not always so before a Maqqeph, as לְבָדִיד *lēbh-Dāvidh*.

7. Every vowel followed by a real Quiescent makes a *simple* syllable, provided the letter next after the Quiescent have a vowel belonging to it, or the Quiescent stands at the end of a word. E. g. in רְאֵשִׁית *rē-shīth*, אֵת *āt* is a simple syllable, because the ו which comes next after it has a vowel of its own; in בָּרָא *bā-rā*, אֵת *āt* is a final simple syllable.

8. Every vowel followed by a real Quiescent makes a *mixed* syllable, if the next succeeding moveable letter is destitute of a vowel. E. g. in רְאֵשִׁית *rē-shīth*; וְיִהְיֶה *wi-yih-yeh* is a mixed syllable because ה has no vowel of its own. But such syllables must always be *tone-syllables*; excepting the very few cases where quiescent ו is irregularly used in short syllables; see § 31, Note 3.

9. Short vowels make a *simple* syllable, when the next succeeding letter has a vowel of its own.

10. Every composite Sheva, and every simple Sheva vocal, stands of course at the beginning of a syllable, § 46.

11. The vowels long by position, i. e. the doubtful vowels having a daghesh'd letter in them, always stand in a simple syllable.

Exemplification of reading Hebrew.

§ 91. (1) Gen. 1: 1. בְּרֵאֵשִׁית *berē-shīth*; בְּ with Daghesh lene 79.

*1; with Sheva under it 45, and with Sheva *vocal* 46.—אָרֶן *rēn*, with a quiescent long vowel 31 *a*, quiescent in Aleph 54 נ.—תִּשְׁתַּחַת *shith*, with a quiescent vowel followed by quiescent Yodh 54 י; נ without any Sheva expressed, having one implied 52; also without a Daghesh lene because it follows a vowel 80.—תִּשְׁתַּחַת is a mixed syllable 90. 8.

(2) אָרָהָב *bā-rāv*; ה with Daghesh lene because the preceding letter has a silent Sheva implied 79. 2, ה a simple syllable 90. 3.—אָרָהָב *rāv*, vowel protracted and impure 31. *a*, נ quiescent 54.

(3) אָלֹהִים *alō-him*; נ with composite Sheva 49, which is moveable 46. *a*.—ל *lō*, simple syllable 90. 3.—הִים *him*, with Yodh quiescent 54, and Hhireq impure and protracted 31. *a*, and in a mixed syllable 90. 8.

(4) נָשָׁהָנֵת *nāshā-nēth* 90. 5.—הַשְׁשָׁמָהָיִם *hāsh-shā-mā-yim*; שָׁשָׁה *hāsh*, this syllable comprising the sh which is made by the Daghesh forte in the ו 71 and 73, also 90. 4.—שָׁהָ *shā* 90. 3.—מָהָ *mā*, with Patahh pure and short 34, also with accent upon it 100. *b*, and in a simple syllable 90. 9.—יִם *yim*, with short Hhireq 141 and 100 *a*, mixed short syllable 90. 4.

(5) נָאֵת *nā'et*; Vav moveable 56. 1, נָאֵת as above in No. 4.

(6) הָרָאֵת *hā-rā-rets*; ר 90. 3 —אָ 90. 3, and with נ moveable 56. 1.—רָאֵת *rets*, with short Seghol 34, and in a mixed syllable 90. 4.

(7) VERSE 2. הָרָאֵת *rehā-rā-rets*; רָאֵת *re'et* in No. 5.

(8) הָיְתָה *hā-yethā*; ת with Qamets long 66. *a* under e. g., י *ye*, Yodh moveable 56. 1.—תָּהָת *thāt*, ת without Daghesh lene 80. *a*, and followed by נ quiescent 54 נ.

(9) תָּהָהָ *thō-hū*; ת without Daghesh lene 80. *b*.—הָהָ *hū* with נ moveable 56. 1, and with י quiescent 54 י.

(10) וָבָהָ *vā-bhō-hū*; ו *vā* 56. 1, simple syllable 90. 3.—ב *bhō*, ב without Daghesh lene 80. *b*; simple syllable 90. 3.—הָהָ *hū*, as before.

(11) שְׁקָהָ *shekhā*; י *ve* 56. 1.—שְׁקָהָ *shekhā*, Hholem in a pure syllable; the point over the right tooth of the Shin stands as well for the vowel Hholem as to mark sh 62. 2; read as a simple syllable *hhō* 90. 3.—שְׁקָהָ *shekhā*, short Seghol and mixed syllable, see in No. 6; Sheva silent in the final Kaph, 52. 1.

(12) זְגָל *zāl* 90. 4; the ז is *moveable* here, although we do not sound

* Note. In this exemplification, the first number in any reference stands for a section (§) in the Grammar; others which follow this, stand for the subdivisions under the section.

it, because we know not how to sound it.—**penē**; Pe with Daghesh lene 79. 2, Sheva vocal 46. *d.*—**nē**, 54 *i*.

(13) **תְּהֻם** *thshōm*; **ת** without Daghesh lene 80. *b.*—**הֻם** *hhōm* 90. 8.

(14) **וְרֻחָה** *verū'hh*; **וְ** *ve* in No. 5.—**רֻחָה** *rū'hh*, with Pattahh fur-tive 69.

(15) **מְרֻחֶה** *mérā-hhē-phéth*; **רְ** with Pattahh long 33 and 90. 11.—**הָהֵה**, with Seghol pure and short 34 also accented 100. *a.*

(16) **הָמָם** *hām-mā-yim*, see No. 12. the letter signified by Daghesh forte in Mem attaches to the first syllable *hām*. 90. 4.—**מָהָם**, 90. 3.—**יִם**, with short *i* 328.

(17) VERSE 3. **Väy-yō-mēr** *N°lō-hīn yshī*, **Nōr** (with **N** moveable 56. 1, although we do not sound it); **vā-yshī** **Nōr**, (in **vā** the Pattahh has a Daghesh implied in it, and is to be regarded as long 59).

(18) VERSE 4. **אַרְיָה** *väy-yär* (with **A** otiant at the end 57. *a.*) **N°lō-hīm** *eth hā-Nōr ki-tōbh*, **väy-yäbh-dēl** *N°lō-hīm bēn hā-Nōr ū-bhēn* (*ū* 90. 1. Note) **hā-hhō-shékh** (*תְּ*, 33 and 58; see also in No. 11).

(19) VERSE 5. **Väy-yiq-rä** *N°lōhīm lā-Nōr yōm*, **velā-hhō-shékh** (*לְ* 33) **qā-rā** *lāy-lā* (*לְ* *lāy* 66. *a.* under e. g.) **vā-yehī** (*vā* in No. 17) **yē-rēbh** **vā-yehī** **bhōgēr yōm** **Nē-hhādh** (*Nē* 33 and 58).

ACCENTS.

§ 92. The other small marks of various forms accompanying the Hebrew text, are *accents*.* They are divided into two great classes; viz. (a) Such as separate words, or parts of sentences, from each other; which are called **DISJUNCTIVES**. (b) Such as serve to shew that words are to be closely connected, either in the reading or in the sense; which are called **CONJUNCTIVES**.

§ 93. The following table exhibits the forms, names, and classification of the accents. Some of them are used both in poetry and prose; and such have no mark prefixed. Others are peculiar to prose, and these have (†) prefixed. Others are peculiar to poetry, and these have

* Usually called *tonic accents*, in order to distinguish them from Methegh which is called the *euphonic accent*.

(*) prefixed. *Poetry* means (according to the accentuators) only the books of Job, Psalms, and Proverbs, called technically תְּהִלָּתָן (*truth*), these being the three initials of the Hebrew names of these books.

Note. The reader will observe, that the parallel blank line within the parentheses which stands next after the numbers, is intended to represent the line of Hebrew letters; and consequently the position of the accents in relation to the letters over or under which they stand, is thus marked.

I DISJUNCTIVES.

(1) Pause accents or Disjunctives of the first class.

1. (:—) *Silluq*, קַוֵּלֶת, i. e. stop, pause. In connection with the two large points that always follow it, it is named פָּסֹק קַוֵּלֶת, pause at the end of a verse. Elsewhere this same mark stands for Methegh; § 85. Note.
2. (—) *Athnakh*, תְּחִנָּה, i. e. respiration.
- * 3. (,—) *Merka Mahpakh*, מְרֻכָּה מַהְפָּךְ, a composite accent, see Nos. 23. 25.

(2) Occasional Pause-accents or Disjunctives of the second class.

- † 4. (,—) *Tiphha*, תִּפְחָה (posterior), i. e. palm of the hand, so called from the shape. It is also named אֲתָרָה retardation, and (when next before Silluq and Athnakh) נְזִירָה strong. In poetry, it is merely a Conjunctive; see No. 30.
- * 5. (—,) *Tiphha* (anterius); praepositive, § 95 a.
- † 6. (:—) *Zaqeph Qaton*, צָקֵפָה קָטָן, elevator minor.
- † 7. (:—) *Zaqeph Gadhol*, צָקֵפָה גָּדוֹלָה, i. e. elevator major.
- † 8. (:—) *Segholta*, סְגַהּוֹלָה, i. e. cluster of grapes; postpositive, § 95. a.

(3) Lesser Disjunctives or Disjunctives of the third class.

- † 9. (,—) *Tebhir*, תְּבִירָה, i. e. interruption.
10. (—) *Rebhi^a*, רְבִירָה, i. e. resting or lying over.
- * 11. (,—) *Rebhi^a Geresh*, a composite accent, with the Geresh praepositive, comp. Nos. 10, 15; also § 95. a.
- † 12. (,—) *Pashta*, פְּשָׁתָה, i. e. expansion (of the voice); postpositive, § 95. a.
13. (~—) *Zarga*, זָרָגָה, i. e. dispersion; postpositive. In poetry (when not postpositive) it is a mere Conjunctive; see No. 31, also § 95 a.

- † 14. (—) *Yethibh*, יְתִיבֵּה, i. e. sitting; praepositive. It is also called מִקְרָם שֶׁפַּר *tuba anterior*, and שֶׁפַּר מִשְׁפָּל *tuba inferior*; see § 95. a.
- * 15. (‘—) *Geresh*, גֶּרֶשׁ, i. e. expulsion. Also called שְׁבָט shield, (Arabic, شَرْسٌ *clypeus*), and נִזְנָן retention (אֲנָזֵן *cohabituit*.)
- † 16. (“—) *Garshayim*, גָּרְשָׁיִם, i. e. double Geresh. Also called טְרָסִין, טְרָסִים, dual and plural of שְׁבָט shield.
- † 17. (—°) *Telisha Gedhola*, תֵּלִישָׁה גֶּדוֹלָה, i. e. evulsio major; also נִזְנָן; praepositive, § 95. a.
- † 18. (°—) *Qarne Phara*, קָרְנֵי פָּרָה, i. e. the two horns of a heifer, (from the shape).
19. (‘—) *Pazer*, פָּזֵר, i. e. disperser. Also נִדּוֹל.
20. (‘+) *Pesiq*, פְּסִיק, i. e. cessation, written in the line between words, and placed (as here) perpendicularly. Also called אַקְרָבָה, separation. Always preceded by a Conjunctional on the word after which it is placed.

II. CONJUNCTIVES.

21. (—‘—) *Munahh*, מֻנְחָה, i. e. joined. Also שֶׁפַּר יִשְׁרָאֵל *tuba recta*, and שֶׁפַּר הַלְּקָעָה *tuba ambulans*. In poetry both *superius* and *inferius*. On an ultimate syllable, and followed by Athnabh, Zarqa, or Zaqeph Qaton, it is called עַלְיָה, *Illuy*, i. e. ascent. When placed at the beginning of a word, and followed by Zaqeph Qaton, it is named מֶקְרָבָה *mekharbel*, sieve, i. e. agitation (of the voice).
22. (‘—) *Qadhma*, קָדְמָה, i. e. before.
23. (—) *Merka*, מְרָכָה (apoc. form of מְאַרְכָּה), i. e. prolonging; also מְרִיךְ, id.
- † 24. (‘—) *Merka Khephula*, מְרָכָה כְּפָוָלה, i. e. Merka doubled. Also תְּבִירִין חַוְתְּרִין, two rods.
25. (—‘—) *Mahpakh*, מְהַפְּךָ, i. e. inversion. Also שְׁפָר מְהַפְּךָ *crooked trumpet*, הַפְּגָה *inverted trumpet*. In poetry, *superius* or *inferius*; in prose, *inferius*.
26. (‘—) *Shalsheleth*, שַׁלְשֶׁלֶת, i. e. chain.
- † 27. (‘—) *Darga*, דַּרגָּה, i. e. steps, gradation.

- † 28. (־) *Telisha Qetanna*, קְטִינָה אֲקַטֵּנָה, i. e. evulsio minor. Also נֶשֶׁר (eradicator?) postpositive, § 95. a.
29. (־) *Yerahh*, רְחָה (properly יְרָחָה), i. e. moon. Also יְרָחָה בְּזַרְוֹתָה, the moon a day old; עֲגָלָה, round; גָּלָלָה, wheel.
- * 30. (־) *Tiphhha* (posterior), in poetry a Conjunctive; comp. No. 4.
- * 31. (־) *Zarga*, in poetry a Conjunctive, when it is *not* postpositive; see No. 13.]

§ 94. The accents are said to be subservient to three purposes; viz. (1) To mark the tone-syllable. (2) To serve as signs of interpunction. (3) To regulate the reading, or rather, the *cantillating* of the Scriptures.

§ 95. (1) *To mark the tone-syllable*, is what they generally do. But the cases of exception are very numerous.

[*(a)* *Eight of them are always confined to the same position, let the tone be where it may*; e. g. Segholta, Pashta, Zarqa (No. 13), and Telisha Qetanna, must always be put over the *last* letter of a word, and are therefore called POSTPOSITIVE; while Tiphhha *anterius*, Yethibh, Telisha Gedhola, and Geresh in the composite accent Rebhi^a Geresh (No. 11), belong only to the *first* letter of a word, and are therefore called PRAEPOSITIVE; see the Table. Of course these accents sometimes fall in with the tone-syllable; but oftentimes the reverse of this happens.

The student then can never depend on the accents as universal and safe guides, in respect to the *tone* of words. He must therefore resort to the *general principles* which regulate the tone, in all doubtful cases.

(b) Many words have *two* accents on them. In this case, if both accents are of the *same* form, the *first* marks the tone; e. g. גַּתְתָּה, with the tone on the *penult*. If the accents are of *different* forms, then the *last* (left hand one) marks the tone-syllable, i. e. if it belong to those accents which always mark the tone; e. g. יְמֻמָּן עֲצָרָן, where יְמֻמָּן is acuted. Here is one *Conjunctive* and one *Disjunctive* upon the word; but sometimes there are two *Disjunctives*, as בְּרַכְתָּךְ, Lev. 10:4; and sometimes even two on the same monosyllable, as הָרָא, Gen. 5:29. Very often, two *Conjunctives* are put upon one and the same word, as נְרַבָּךְ, Ps. 96:4.

Remark. All this shews an utter improbability that the accents were originally invented for the purpose of marking the tone. The numerous cases of double accentuation, and of *praepositive*

and *postpositive* accents that do not coincide with the tone-syllable, prove that the marking of it by the accents in general, is merely a *secondary* and not a *primary* object of these signs. If we say it is a primary one, how are we to explain it, that one and the same syllable has *two tones at the same time*? For so we must conclude from this principle, and from the occurrence of such examples as ^{בְּ}_{בָּ} בַּתְּ. But if the *cantillation* is marked by the accents (§ 97), then two accents may both be expressed by variations of the voice, when on the same syllable; but how are they to be accounted for on any other ground?]

§ 96. (2) Accents mark in part the *interpunction*.

This is the use most commonly assigned to them as the principal one. In many cases, in fact, the accents accord well with the divisions of sense. In the poetical books, the pause-accents are useful in marking the end of *στίχοι*; and they generally do this with accuracy. But in all parts of the Bible there is a multitude of cases, where the accents make pauses in utter disagreement with the sense. So obviously is this the case, that the Punctators cannot be supposed, by any one, to have been ignorant of it.

E. g. in Gen. 1 : 1, we have בָּרָא־בָּנָה, i. e. a pause-accent (Athnahh) of the largest kind, like our colon, placed between a verb with its subject, and the Acc. case which the verb governs; and so, in many hundreds of instances. This serves to shew, that the use of the accents by way of *interpunction* is only secondary.

[*Note.* The pause-accents are supposed to mark the greater divisions of the sense, (like our colon and semicolon); the Disjunctives of the second class, subdivide these; and those of the third class make a division of these parts into minuter portions still, (like our comma, and as it were like a half-comma); so that a verse is broken up into very small portions, of one, two, or three words each, rarely of more. But all this arrangement of accents has its regular order, for the most part; for there is a prescribed *consecution* of the accents, each Disjunctive having its appropriate place when admitted by the nature and length of a verse, and its respective Conjunctives (shewing what words are to be joined together) being regularly attached to it, i. e. preceding it. The manner and order of this *consecution* belongs properly to a treatise of the accents. The student who wishes to become acquainted with it, may find it represented at great length in Boston's *Tractatus Stigmologicus*, Wasmuth's *Instit. Accentuum, Abicht de Accentibus*; and in the second edition of this Grammar, in the Appendix, he will find an abridged exhibition of the whole system, on which much time and pains were bestowed.]

§ 97. (3) Accents also mark the *cantillation*.

The Jews do not read, but *cantillate* the Scriptures; as the Moslems do their Koran. The accents direct this. The Koran too has marks for such a purpose. This appears to me plainly to have been the *original* design of the accents, viz. to guide the *recitativo*. Now as this was regulated, more or less, by the *tones* of words and by the *sense* of a passage, so the accentuation very often (and more usually) accords with these objects; but still, in a multitude of cases it has no direct reference to them, but merely to reading or cantillation.

For an exhibition in musical notes of the *recitativo* power of the accents, see Jablonskii Praef. ad Bib. Heb. § 24, and Bartolocci's *Bibliotheca Rabbini*. IV. p. 341.

§ 98. The *proper* place of an accent (neither praepositive nor postpositive), is over or under *the left side* of the letter which begins a syllable. The imperfection of types, however, sometimes prevents the printed books from following this rule.

Remark. The student should *gradually* make himself acquainted with the accents, so as to distinguish and to name them. The Conjunctives often shew what words should be *connected* in sense; the Disjunctives, which should be *separated*. They serve, therefore, as an index of the construction which the Accentuators put upon the Hebrew text. In a very great number of cases, the pause-accents (and sometimes all the others) affect the forms of words, by their influence on the vowels; so that the student should by no means supersede so much attention to them, as will enable him readily to distinguish their nature and office, so far as they have an influence on the tone, or interpunction, or on the vowel-system. One must often be in the dark on these subjects, who is not familiar in some degree with the power of the accents. Let him therefore attend, in a moderate degree at first, but still without intermission, to this subject until he is master of the whole.

TONE-SYLLABLE.

§ 99. The general rule is, that *the tone is on the last syllable.**

To this there are many exceptions. In Syriac and Arabic, the *penult* is more generally accented.

NOTE. Technically an oxytone, i. e. a word with the tone on the ultimate, is called מילראַס *Milrās* (*from below*); a word with the tone on the *penult*, is called מיליאָל *Milyāl* (*from above*).

Exceptions.

Several classes of words have the tone on the **PENULT**, viz.

§ 100. (a) All Segholate forms, i. e. those which have a furtive vowel in their final syllable, § 359.

[This vowel is almost universally Seghol, Pattahh, or short Hhireq, § 34. In a few cases, Shureq appears to be *furtive*, and consequently employed as a short vowel; e. g. in גְּדוֹלָה and גְּדוֹלָה, which stands for גְּדוֹלָה and גְּדוֹלָה. In proper names ending with יְהִיאָה, the *penult* syllable is accented, as מִיכְאָה *Micaiah*; so also in גְּדוֹלָהִיאָה, where the ה is quasi furtive, § 120. b.]

(b) All duals are penacuted; and plurals of the same form with duals.

* Words with the tone on the *ultimate*, are not marked in this grammar with the accent, except for special purposes. The reader will understand, therefore, that a word without a tone-accent noted, is after this to be regarded as having the tone on the *ultimate*. From this remark, however, the Hebrew that is exhibited in the *syntax* is to be excepted, where the *penult* tone syllables are not marked, except for special purposes.

E. g. dual, בְּנֵי־בָּנָי; plurals like the dual, בְּנִים, בְּנִים־שׁ; in all which cases the final Hhireq is short.

[*(c)*] Apocopated futures in verbs הַלְּ, which take a furtive vowel; as הַלְּגַלְּ, הַלְּגַלְּ § 283. 3. γ. § 288.

(d) All the forms of regular verbs, which receive formative syllabic suffixes *beginning* with a consonant; excepting those which have בְּנִי and בְּנִים, § 194. § 197.

Exceptions to this rule may be found, but they are either the result of error in copyists or printers, or the accent has been moved from its proper place by some of the causes described in § 101.

(e) In Hiphil of regular verbs, all the persons are *penacuted*, in case of accession at the end, which have Yodh characteristic between the two last radicals. The other persons follow the rule in *d*.

(f) In Kal, Niphal, Hiphil, and Hophal of verbs עַל, the tone rests on the *penult* in all the persons which have formative suffixes *beginning* with a vowel, i. e. wherever הַ, הֶ, הָ, is added to the root. See Par. XII.

But sometimes the tone is *Milra*; as בְּרַא, Imper. בְּרַא. Such exceptions are limited chiefly to Kal.

NOTE. In all the persons of these verbs which have formative syllabic suffixes *beginning* with a consonant, (excepting the suffixes בְּנִי and בְּנִים), the tone rests on the epenthetic i or וּ (§ 259) which is inserted between the verb and the formative suffix. To this rule there are a few exceptions; as בְּנִי־לְקֹדֶשׁ, etc., where the tone is on the *ultimate*.

N. B. Poel, Poal, and Hithpoel of these verbs are *regularly accented*; i. e. they have their tone like the corresponding conjugations in a regular verb.

(g) In Kal, Niphal, and Hiphil of verbs עַל, the tone rests on the *penult*, in those persons which have formative suffixes *beginning with a vowel*, i. e. the suff. הַ, הֶ, הָ.

In a few cases, the tone here is on the last syllable; as וְמַשְׁפֵּט, Imper. וְמַשְׁפֵּט. This is very rare, except in Kal. Comp. above under *f*; see Par. XIII.

NOTE. As in the case of verbs עַל above (*f*, Note), so here all the persons of those verbs which have an epenthetic i or וּ (§ 268. c) before formative suffixes *beginning with a consonant*, (excepting the suf-

fixes בְּנָה and בְּנָה) have the tone on the epenthetic syllable, i. e. on the penult.

N. B. All the other parts of the verbs פַּעַל are regularly accented, viz. Hophal, Polel, Polal, Hithpolel, and those persons in Kal which have formative syllabic suffixes beginning with consonants and not preceded by an epenthetic syllable (י or יְ); as בְּנָה etc. So participles of these verbs, in the fem. and plural, are regularly accented. Comp. under f.

(h) The paragogic endings הֶן and הֶן, when suffixed to verbs, affect the tone in the same manner as the *formative* suffixes הֶן, נֶן, and יֶן.

Of course they draw down the tone upon the *ultimate*, in all cases except such as are noted above, under e, f, and g, where it is *penacute* with these paragogics.

E. g. *Milra*, הִמְרָה for זִמְרָה, Imp. Piel of זִמָּר; *Milel*, הִלְלָא for בְּנָא, 1 pers. Fut of בָּנָה; בְּנָה for בְּנָה, from בָּנָה; בְּנָם for בְּנָם, from בָּנָם.

NOTE. הֶן and הֶן paragogic are rarely added to any persons, except those which end with a radical letter of the verb; and this mostly in the Fut. tense. In the Praeter, only the 3d pers. feminine, in a very few cases, receives a paragogic הֶן or הֶן, (all other apparent cases of paragoge in the Praeter being quite doubtful); and this 3d pers. feminine retains, like a paragogic noun, the accent on the *penult*, contrary to *h* above.

E. g. הַתְּחִזֵּקְתָּה, Josh. 6:17; הַתְּחִזֵּקְתָּנוּ, 2 Sam. 1:26, with Patah under נ, where we might expect Qamets.

(i) Nouns, pronouns, adverbs, and (in a few cases) participles, are *penacuted*, when they have הֶן or הֶן paragogic or local.

E. g. הַתְּבִאֵלָה, הַתְּבִאֵלָה, הַבְּשִׁירָה, בְּשִׁירָה masc. In a few instances, the accent in such cases is found on the *ultimate*.

NOTE. Yodh paragogic always draws down the accent upon itself, unless there are special causes to counteract this.

(j) Verbs, nouns, etc., are *penacuted* with the following suffix-pronouns; viz. הַהֲ, הַהֲוָה, הַהֲנָה, הַנְּנִי, הַנְּנִינִי, הַנְּנִינִינִי, and some others; also with הַמְּנִינִי, הַמְּנִינִינִי, shortened from הַמְּנִינִינִינִי; which latter suffixes are *Milra* or acuted on the *ultimate*.

The suffix pronoun יְ, preceded by a Sheva vocal, is *Milra*; preceded by a vowel, *Milel*; e. g. קְרֹבְרִיךְ, but קְרֹבְרִיךְ.

(k) Nun *epenthetic* always makes the tone *penult*; e. g. קְרָנָה, יִסְרָאֵל. Nun *paragogic* always brings it to the final syllable; as in תְּמַמּוֹת, but with Nun, תְּמַמּוֹתָן.

(1) Pause-accents frequently, (sometimes other accents), occasion the tone to stand upon the *penult*, when its regular place would be on the ultimate; and *vice versa*.

E. g. **בְּלֹא**, **בְּלֹא**; **תְּמֻנָּה**, **תְּמֻנָּה**. This properly belongs to the next head; but it is well here to advertise the student, that there is a class of *penacuted* words, which are made so as it were *accidentally*, their proper accent being on the ultimate.]

Shifting of the tone-syllable.

[§ 101. The rules in § 99, § 100, constitute the *regular* and *usual* principles of accentuation. But the tone-syllable is often shifted from its natural place; e. g.

(a) *Vav* prefixed to the Praeter of verbs, commonly makes the word *Milra*.

E. g. **הַכְבִּידָה**, **הַכְבִּידָה**, **שְׁבִרְתֵּא**; **וְשִׁבְרֵתָה**; Hiph. **אֲכִילָה**, **אֲכִילָה**; So too in verbs **עָזָה** and **כֹּזֶה**, § 100. f. g, and also in **ה**.

EXCEPTIONS. (1) *Always*, the first pers. plur. of verbs; as וְאַמְרָנֶנּוּ .
 (2) *Generally*, verbs whose third radical is a Quiescent; as וְיִרְאֵנָה ,
 וְאַחֲנָה , וְבָבָה . (3) Verbs with a pause-accent on the penult. (4)
 When a tone-syllable immediately follows, the tone is then commonly
 (not always) thrown back; as וְשַׁלְּחָנָה .

Note. Besides these exceptions, there are other occasional instances of exception to the rule in § above, which either want of consistency, or inaccuracy in transcribers, has occasioned.

(b) *Vav conversive* prefixed to the Future, commonly (not always) makes the word *Milel*.

E. g. יָמַר, יָמַר. In such cases, the verb must end with a radical letter, and its *penult* syllable be *simple*; otherwise the change in question is excluded.

NOTE 1. Apocopated verbs with a *furtive final vowel*, are all accented on the *penult* in the Future. See § 182. 2. γ. § 288.

NOTE 2. Futures with Vav conversive remain *Mibra*, (a) In the first pers. sing.; as **מִבְרָא**. (b) In verbs **לֹא**; as **אַלְרָא**. (c) With a pause-accent on the final syllable.

(c) The particle **לֹא** (*not*) before the Future, usually (not always) makes it *Milel*.

E. g. בְּכָה־לֹא *do not reprove*, מִתְּצַהֵּלֹא *you must not add*, with the tone on the penult. But here practice is not uniform, as the accent is sometimes on the ultimate.

Verbs **לָלֶל** preceded by **לֹא**, commonly suffer both apocope and retraction of the accent.

(d) A word regularly *Milra*, if immediately followed by a tone-syllable, more usually becomes *Milel*.

E. g. חֲזִקְיָהּ, regularly accented חֲזִקְיָהּ ; אָזְרָהּ, standing alone, אָזְרָהּ. But as the penult syllable is often *not adapted* to receive an accent, and as the change of tone would, in some cases, have a tendency to obscure the sense in reading, the usage in question is *often neglected*.

(e) The Imp. and Fut. apocopated, with an optative or hortative sense, *commonly* (not always) throw back the accent.

E. g. מִרְפַּשְׁתְּךָ *keep thyself*, for מִרְפַּשְׁתְּךָ ; רְאֵהוּ *let him see*, for אָזְרָהּ ; נְרַבְּךָ for הַרְבָּהּ. The Future always does this, when it has a *furtive vowel*.

N. B. Pause accents frequently occasion the tone to be shifted both forwards and backwards ; see above, § 100. L.]

CRITICAL MARKS, AND MASORETIC NOTES.

[§ 102. In the common editions of the Bible with Masoretic notes, etc., a small circle over any word, e. g. נִצְחָןִי, shews that the margin is to be consulted, either for a different reading (as Gen. 8: 17, דִּינְצָחָר in the case above), or for *literae majores* or *minores*, *Pisqa*, *puncta extraordinaria*, etc. The mark (*) over words in Van der Hooght, etc., refers to a marginal note.]

[§ 103. *Qeri* and *Kethibh*. There are a considerable number of marginal readings (about 1000) in our common Hebrew Bibles, most of which are quite ancient. Some of them correct grammatical anomalies, some are euphemisms, and some propose a different word. They are probably the result of an ancient recension of Hebrew manuscripts. The marginal word is called קְרִי *Qeri*, which means *read* ; i. e. this

word is to be read instead of the word in the text to which it relates, and which is called קְתִיב Kethibh, i. e. *written* or *text*. The vowel-points under the Kethibh belong to the Qeri, which is printed without points. If a word is omitted in the text, the vowel-points stand in the place with a small circle over them, while the letters belonging to them are printed in the margin; as in Judge 20: 13. This is called קָרֵי וְלֹא קְתִיב, *read but not written*. If a word is superfluous in the text, it is left unpointed; as in Ezek. 48: 16. This is called קְתִיב וְלֹא קָרֵי *written but not read*.]

§ 104. *Literae majores et minores* distinguish themselves, §. 10. *Pisqā* (פִּسְׁקָה) means *separation*, i. e. a space left in the text in the middle of a verse; as in Gen. 35: 22.

Puncta extraordinaria are marked thus, הַדְּשֵׁבָן. See Gen. 18: 9. 33: 44, where are examples of points over the letters which are *extraordinaria*.

The Rabbins regard these as designating some mysterious significations of the words over which they are placed. Probably the original design of them was, to denote that the reading was suspicious. The number of words over which they are found is only fifteen. For a full account of all the marginal and other notes in the Masoretic editions of the Hebrew Bible, see the preface to Van der Hooght's Hebrew Bible, §§ 23—25. See also the like explanations, at the close of Hahn's edition of the Hebrew Bible.

PART II.

CHANGES AND PECULIARITIES OF CONSONANTS AND VOWELS.

CHANGES OF CONSONANTS.

[§ 105. It is a principle occasionally developed in the Hebrew language, that *letters of the same organ are easily commuted*. E. g. בָּבָשׂ, בְּבָשׂ, all mean *back*; and the like in a number of cases, in the different classes of letters mentioned in § 12. But changes of this nature belong to *lexicography*, as they do not affect the grammatical forms of words.]

§ 106. The changes which affect the consonants, may be ranked under (a) *Assimilation*. (b) *Casting away*. (c) *Addition*. (d) *Transposition*.

§ 107. (a) *Assimilation*. Several consonants are occasionally assimilated; viz.

(1) *In the first syllable of words*; viz. (a) *Nun* most frequently of all; e. g. מִנְחָה for מִנְחָה from this, שַׁבָּת for שְׁבָּת. This is very common in verbs פָּעַל (§ 252), but not universal. (b) *Lamedh* rarely; probably in the article הַלְּאֵן in all cases (§ 163), as הַלְּאֵן שְׁמַנְיָם for שְׁמַנְיָם, etc. Also in the verb חַקְעַד; as Fut. יַקְעַד for לַקְעַד. (c) *Resh* very seldom; in רֹשֶׁת, as שְׁרֹאֵל instead of שְׁרֹאֵל, who will be; כְּפָאֵר for כְּפָר, which is the form of the word in Syriac and Arabic. (d) *Tav*; as in the praeformative חַתָּה (in Hithpael), where it often assimilates itself to the first radical of the verb, e. g. חַתָּה בְּרַת for חַתָּה בְּרַת etc.; see § 187. b. 2. 3. (e) *Mem*; but only in a few foreign words, as לְמִפְרַיד for לְמִפְרַיד, in Greek λαμπάδες. (f) *Yodh*; in some verbs פְּ, § 251.

(2) *In the last syllables of words*. In all the cases under No. 1, the assimilation, as we have seen, is indicated by a Daghesh forte in the letter with respect to which such assimilation takes place. But assimilation occasionally happens at the end of words, where a Daghesh forte cannot be written, § 72. This takes place in cases where a *furtive vowel* would stand in the final syllable of a word, provided its full form were given to it; e. g. תְּהִנָּה for תְּהִנָּה, מְאֵלָה for מְאֵלָה, בְּתִיהָ for בְּתִיהָ, etc.

So also תְּ for תְּרֵדָה, חֲנַתָּה for חֲנִיתָה, שְׁמַעַתָּה for שְׁמִינָה, מְשֻׁבָּתָה for מְשִׁיבָתָה.

NOTE. A long vowel in such cases of assimilation and contraction (as חָתָה for חֲתָה), is rather unusual. The other examples here exhibit only Pattahh, as the vowel appropriate to the contracted form.

REMARK. All languages have a practical tendency toward shortening words, and assimilating some of the letters. E. g. in Greek, συλλαμβάνω instead of συνλαμβάνω; and so at the end of words, ὀδόντις for ὀδόντης (Gen. οδόντος), Κλημένις for Κλημώνιτ (Gen. Κλημώντος). In Latin, *illustris* for *inlustris*, etc.]

§ 108. (b) *Consonants cast away or dropped.* Instances of this nature occur; viz.

[(a) *At the beginning of words*, by *APHAERESIS*, when a Sheva would be under the first letter. E. g. (1) *Aleph*; as בְּחָנוֹן for בָּחָנוֹן, אֲנָאָה for אָנָּה, and so not unfrequently. (2) *Yodh*; as בְּנָדָר for בָּוְנָדָר. (3) *Mem*; as בְּקָרֶב for בָּקָרֶב. (4) *Nun*; as בְּנָזֶב for בָּנָזֶב. It is doubtful whether any letter which has a proper vowel, suffers *aphaeresis*. It seems to be limited to cases where Sheva is used under a letter.

(b) *In the middle of words*, by *SYNCOPE*. This happens, when a Sheva immediately precedes the letter dropped. In cases of syncope, the vowel of the letter syncopated takes the place of this Sheva; e. g. מְלָאָה for מְלָאָתָה, קְרָאָה for קְרָאָתָה, יְמָנָה for יְמָנָתָה, בְּלָאָה for בָּלָאָתָה, שְׁמָנָה for שָׁמָנָתָה, etc. Syncope of נָ is pretty frequent; of הָ, very common; of וָ and זָ, more seldom, except in verbs בָּלָה; of עָ very rare; see § 118 seq.

(c) *At the end of words*, by *APOCOPE*. (1) *Mem* and *Nun* at the end of all plural nouns, etc., in the construct state; see § 332. (2) Perhaps *Nun* at the end of some proper names; as בְּגָדָן for בָּגָדָן. (3) הָ final is usually dropped when words receive suffixes, etc.

NOTE. The omission or dropping of the *Quiescents* as such, which often happens, is treated of in §§ 63—65.]

§ 109. (c) *Consonants added.* This sometimes happens,

[(a) *At the beginning of words*, by *PROSTHESES*; e. g. בְּמָנוֹת and בְּלָמָנוֹת; (so Greek χθέσις, ἐχθέσις). (b) *In the middle of words*, by *EPENTHESIS*; e. g. אֲמָנָה; נְנִינָה for נְנִתָּה. (c) *At the end of words*, by *PARAGOGUE*; as יְקָטְלָה, יְקָטְלָן. Also הָנָה and הָנָה are frequently added by paragogic; so הָנָה and הָנָה sometimes, to participles and nouns. See § 125. b. c. d.]

§ 110. (d) *The grammatical transposition of letters* is

limited principally to the conjugation Hithpael, when it begins with a sibilant letter; § 187. b.

[In lexicography there are a considerable number of transpositions; e. g. שָׂעִיר and שְׁעִיר, *a lamb*; פְּקַדֵּר and פְּקַדָּר, *to break*; וְלֹעֲדָה and וְלֹעֲדָה, *wickedness*, etc. Such transpositions are most frequent, between the Sibilants and Resh.

NOTE. The exchange of a letter for one of the corresponding class which may fill its place, is not an unfrequent thing in lexicography; as תְּבַשֵּׁע, גְּבַשֵּׁע, and סְבַשֵּׁע, *to exult*; סְגַדֵּר and סְגַדָּר, *to shut up*. But these changes belong not to grammar. In Hithpael only is the transposition in question a grammatical one; § 187. b.]

PECULIARITIES OF THE GUTTURALS AND RESH.

§ 111. The Gutturals are never doubled in pronunciation; and Resh in this respect is usually like them. Hence *Daghesh forte* (which is a sign of reduplication) is not admissible in the Gutturals, nor usually in Resh.

A few cases only occur of *Daghesh forte* in Resh; as קְבָחָה, קְרָאָשׁ, מְרָחָה, etc.

§ 112. As a compensation for *Daghesh forte* excluded from the Gutturals and Resh, the preceding vowel is lengthened; § 58. and comp. § 59.

E. g. בְּרַךְ instead of בְּרַךְ, נְעַמֵּם instead of נְעַמָּם, נְעַמָּם instead of נְעַמֵּם, בְּרַךְ instead of בְּרַךְ, etc. But ה and ח commonly take impure Pattahh before them (§ 33); as בְּלִיחָה instead of בְּלִיחָה; רְדִימָה instead of רְדִימָה.

[NOTE. In a great number of cases, Pattahh impure and long is employed as a *compensative vowel*; almost always before ה and ח, when the *A* sound is required. In other cases, impure Hhireq (§ 33) is sometimes adopted instead of Tseri; e. g. בְּגַעַר (not בְּגַעַר) instead of בְּגַעַר *bīg-ār*; so גְּתַתָּה (not גְּתַתָּה) for גְּתַתָּה; also Qibbutz long and impure instead of Hholom, as נְחַנָּה (not נְחַנָּה) instead of נְחַנָּה. It follows that the student must not always expect a vowel long in *appearance* before the Gutturals; for impure long Pattahh and Hhireq are frequently used instead of Qamets and Tseri; § 33. The use of impure Qibbutz (except as being vicarious for Shureq) is unfrequent.]

§ 113. The Gutturals usually take the *A* sound before them; most frequently in a *final* syllable, but not unfrequently in a *penult* one.

E. g. עֲמָשׁ (Imp.) instead of עֲמַשׁ, רְעֵב instead of רַעֵב. In a *penult* syllable; עֲרֵב instead of עַרֵב, חְרֵמָה instead of חַרְמָה.

[*Note 1.* In almost all cases, where the *final* syllable has a Guttural at the end, and has also a *mutable* vowel, that vowel is exchanged for *Pattahh*; as Kal Imp. עֲמָשׁ, instead of עֲמַשׁ; Piel עֲמָשׁ, instead of עֲמַשׁ, etc.

Note 2. In case the *final* syllable with a Guttural has a long vowel, which is *immutable*, *Pattahh* furtive is put under the Guttural, as עִמְשָׁהָה, בִּבְרָהָה, etc. See § 69.

Note 3. Resh never takes a *Pattahh* furtive; and in this respect is not like the Gutturals.]

§ 114. Instead of simple Sheva vocal, the Gutturals usually take a composite Sheva; comp. § 49.

E. g. שְׁאָלָה, שְׁפָתָה, שְׁלָה. But Sheva *simple* stands under the Gutturals, at the *end* of a mixed syllable and after a short vowel, i. e. whenever a *silent* Sheva is required; as יְדֻעָה, חְרָמָה; comp. § 50.

PECULIARITIES OF QUIESCENTS.

In treating of the *vowels*, it was necessary to notice the *quiescent* and *otiant* power of the letters א, ו, ה (Ehevi), §§ 53—57, so far as might serve to illustrate the nature of the vowel sounds in which they quiesce. But a more particular notice of the various phases and powers of these letters is demanded; and such an one is proper here.

Principles which regulate Quiescence.

§ 115. The letters א, ו, ה (Evi) quiesce, when a *homogeneous* vowel precedes them (§ 53), and according to the analogy of other consonants they would stand at the *end* of a mixed syllable, and take a simple Sheva silent either expressed or implied; § 56. 2.

E. g. בִּרְיָהָה instead of בִּרְיָהָה, מִצְבָּה instead of מִצְבָּה, דְּבָרָב instead of דְּבָרָב.

Note. If the preceding vowel be naturally *heterogeneous*, yet in many cases this does not exclude *quiescence*, because a peculiar expedient is often adopted in order to effect it; see § 117. 1. Comp. with this, § 56. 3.

Such is the *general* rule for cases of *quiescence*, subject however to many exceptions. But quiescence is not limited to this case only; for,

§ 116. Quiescence sometimes happens, when the *Evi*

would (by analogy) have a *vowel*; specially when they would take a *furtive* one; comp. § 119. c. 3. § 120. c.

E. g. קָרְבָּן instead of קָרְבָּן 'instead of קָרְבָּן'; מִמְצָאָת instead of מִמְצָאָת 'instead of מִמְצָאָת'; שְׁבִירָה instead of שְׁבִירָה 'instead of שְׁבִירָה'; and so often, when the vowel preceding the *furtive* one is homogeneous. But usage only can enable the learner to distinguish such cases.

117. The general rule demands that the preceding vowel should be *homogeneous*, as a condition of quiescence; but quiescence is often effected in cases when such preceding vowel would be naturally *heterogeneous*. This happens in two different ways;

(1) The vowel may conform to the Quiescent, in order to become homogeneous.

E. g. for **הַשְׁרֵב** (which would be the regular analogous form), is substituted **הַשְׁפִּיר**, i. e. the heterogeneous short Hhireq in the syllable **הַשְׁ**, conforms to, or becomes homogeneous with, the Vav in **הַשְׁ**. So

(2) The Quiescent may conform to the vowel, so as to become homogeneous with it.

E. g. בְּאַתָּה for בְּאַתָּה, בְּרוּךְ for בְּרוּךְ, שְׁלֹמֵה for שְׁלֹמֵה, שְׁלֹמִי for שְׁלֹמִי, etc.

Practice only can teach the student what cases come within these rules.

Special usage in regard to N., E., S., W.

§ 118. The letters נ, י, ו, and likewise וָ, having a vowel of their own, and being preceded by a consonant with Sheva, *oftentimes* remit their vowel to the place of the preceding Sheva, and become either *otiant* or *quiescent*.

פָּאָרָה, בְּאָרָזֶן for אָרָזֶן, רַאֲשׁוֹן for רַאֲשִׁים for בָּאָר, רַאֲשׁוֹן for צְדֵן, קְלֻמָּה for צְדֵן, בְּוֹאָה for בָּוֹא; פְּאָרָה for בְּנִי for כְּרִי, צְוִיר for צְוִיר, קְיֻם for קְיֻם (*bewō*); אַיִלָּה for אַיִלָּה, אַיִלָּה for אַיִלָּה (with Yodh omitted) for אַיִלָּה, etc. So in respect to הַהְלָךְ for הַהְלָךְ, לְהַהְלָךְ for לְהַהְלָךְ, etc.; see Note 3 below.

[NOTE 1. This has been usually named *Syriasm*; but improperly, since it appears so very often in Hebrew (taking all the cases together).

as to shew that it is a property of the dialect, and not the result of error in *Syriazing* transcribers. Usage only can determine the cases in which it is admitted.

NOTE 2. Such instances have also been represented by all the grammarians as mere *quiescence*, in respect to א. That they are not so, however, but cases of *otium*, seems to be plain from the following examples; viz. קְרָאַתּוֹ (instead of קְרָאַתּוֹ), which with a sing. suffix makes short קְרָאַתּוֹ, with a plural one קְרָאַתּוֹ; so מְאַכֵּה (instead of מְאַכֶּה), construct state מְאַכְתּוֹ, with suffix מְאַכְתּוֹ; shewing that the Pattahh is not affected by the א in such cases, but still remains short (as it plainly is) in the syllables קְרָאַתּוֹ, רְאַתּוֹ. Aleph then appears to have no effect on the *mutability* or *quantity* of the vowel which precedes it, in such cases; and consequently it is *otiant*. Instances of Vav, Yodh, and He, do not occur in the same way as those above of Aleph; but such cases as בִּי for בִּי, כִּי for כִּי, וִגְלִירִי for וִגְלִירִי, צִוְּיִרְאָה for צִוְּיִרְאָה, וִגְלִילִי for וִגְלִילִי, etc., shew that Vav, Yodh, and He, do become *quiescent* or *otiant*, and in the like way with א. Yodh and Vav are usually retained in such words as אַיִמָּה (for אַיִמָּה), בָּזָא (for בָּזָא); and in these cases they appear to be *quiescent*. The principle is extensive in regard to Vav and Yodh in the so called verbs הָלַךְ, which are properly הָלַךְ and הָלַךְ; and it will account for a great part of the abridged forms of these verbs; see § 281.

NOTE 3. א, י, ו, ח, being *quiescent* or *otiant*, are frequently omitted in writing; e. g. יְאַדְלָל for יְאַדְלָל, וְהַלְּמַעַט for וְהַלְּמַעַט, בְּזָא for בְּזָא, וְיִגְלִילִי for וְיִגְלִילִי, כִּיְרָא for כִּיְרָא, לְהַקְרִיטָל for לְהַקְרִיטָל, וְיִגְלִירִי for וְיִגְלִירִי, etc.; see § 57. § 63. Vav and Yodh are *usually* dropped when otiant, and He *always* when it is in the middle of a word.]

Peculiarities of Aleph.

[§ 119. These are so many, that they need a separate statement.

(a) *Aleph* is sometimes, (1) A Guttural; as in פָּאָרָא. (2) A Quiescent; as in יְאַמְּרָא, מְצָאָה. (3) It is sometimes treated as a common moveable consonant; as in אֲלָכָה, בְּאַשְׁהָ, plur. bōsh-shā. Usage only can determine all the respective cases of these different powers.

(b) *Aleph at the end of a word* has no guttural power (comp. § 69, Note), but is either quiescent, otiant, or employed like other consonants; e. g. quiescent, as in אֲצָמָה; otiant, as in דְּמַצְרִיאָה, וְיִרְאָה, see § 57. b. a; or it retains a common consonant power, as in Segholates, e. g. אֲבָהָה, plur. סְבָבָה אֲבָהָה, with suffix sōbh-nām.

(c) *Aleph in the middle of a word.* (1) Like other Gutturals, it takes a composite Sheva where they take one. But in some cases it drops such Sheva, and quiesces in the preceding vowel and lengthens it; e. g. אַמְלָא instead of מְאַמְלָא, אַלְדָּרִים instead of לְאַלְדָּרִים, נַעֲנָה instead of עַנְעָה, אַבְּרָהָם instead of בְּרָהָם, etc.; comp. § 152. c. 2. These may be called *cases of contraction*. In לִיְהֹה the points are not appropriate; for the Jews read לִיְהֹה=אַלְיֹהָן, as the Pattahh seems to be long. The word, however, is *sui generis* in respect to form. (2) But where other Gutturals take a Sheva silent (§ 114. Note), Aleph usually becomes *quiescent*, e. g. מְמֻתָּה; but with another Guttural, as שְׁמִידָתִי. (3) *Aleph penult*, in words that would regularly be Segholates and where נ would have a *furtive* vowel, more usually (not always) rejects such furtive vowel, and quiesces in the *preceding* vowel (if homogeneous) and lengthens it if it is short; e. g. שְׁאָר for שָׁאָר, נְמַצֵּאת for מְנַצֵּאת; § 116. (4) Aleph sometimes remits its vowel to the preceding letter with Sheva, and becomes *otiant*; § 118.

(d) *Aleph at the beginning of a word.* (1) If it have a proper vowel, it is regular. (2) If it should regularly have a composite Sheva, in some few cases (after the manner of the Syriac) it employs a long vowel instead of it; e. g. אַמְנוֹן instead of מְאַמְנוֹן, אַסְפָּעָרֶת instead of סְפָּעָרֶת, אַדְלָקָה instead of דְלָקָה, אַרְקָנָה instead of רָקָנָה. The student should remember, that this happens only at the *beginning* of words.]

Peculiarities of Vav and Yodh.

[§ 120. (a) *At the end of syllables and words*, Vav and Yodh, in case they would regularly have a *silent* Sheva and are preceded by *homogeneous* vowels, uniformly *quiesce*; § 115. (b) They *quiesce* at the end of words, also, when analogically they would be preceded by a *silent* Sheva or by a *furtive* vowel; e. g. פְּרִי instead of פָּרִי or פְּרִיךְ, יְהִי instead of יהִי or יהִיךְ, גְּזִוָּה instead of גָּזִוָּה, יְשִׁיחָנָה instead of ישִׁיחָנָה, with Pattahh furtive. To this principle there are a few exceptions in respect to *Vav*; e. g. גְּזִוָּה.

NOTE. With נ the case is different; e. g. נְטִירָה (instead of נְטִירָה) with נ *otiant*; on the other hand, אַלְכָה with נ moveable like other consonants.

(c) *Vav and Yodh penult*, which would regularly take a *furtive* vowel, reject it, and quiesce in a preceding homogeneous vowel; e. g. תְּגִלָּה instead of תְּגִלְלָה, gə-lō-vēth instead of רְעוּתָה rə'u-thāh, שְׁבִירָה instead of שְׁבִירָה; comp. § 119. c. 3.]

Peculiarities of He.

[§ 121. (a) *At the beginning and in the middle of words*, when retained, it is always a moveable consonant. *Apparent exceptions* are some compound proper names (as פַּרְדָּצִיר with quiescent הַ), which depend only on the transcriber. (b) *At the end of words*, it is nearly always quiescent; as גָּלָה gā-lā, § 54. When moveable it is marked with *Mappiq*; as גָּבָהּ gā-bāh, § 84. (c) Like נַ, it is capable of having a *furtive* homogeneous vowel before it without quiescence, e. g. נַכְּבָהּ, נַצְּחָהּ, נַטְּהָהּ, etc.; for it must in such cases be considered as moveable; comp. נַ in § 119. b, in אַנְכָּתָהּ, etc. (d) *He הַ is frequently made otiant*, at the end of a word, by a Daghesh forte euphonic; e. g. מַהְתּוֹבְּ=מַהְתּוֹבְּ מַהְתּוֹבְּ עַטְּהָפְּרִיְּ=עַטְּהָפְּרִיְּ. But this belongs merely to *modes of reading*, and not to the grammatical forms of the language.]

Commutation, Apocope, and Paragogic of Quiescents.

§ 122. COMMUTATION. This naturally results from the fact, that the same vowels are homogeneous with different Quiescents. (1) At the end of words. E. g.

אַ	is put for	הַ	as	קְרֵדָה	for	קְרֵדָה
אָ	...	הָ	...	מְקֻנָּה	...	מְקֻנָּה
אָ	...	הָ	...	יְשָׁנָה	...	יְשָׁנָה
אָ	...	הָ	...	פָּה	...	פָּה
אָ	...	אָ	...	מְקַשְׁתָּא	...	מְקַשְׁתָּא
אָ	...	אָ	...	קְרֵדָה	...	קְרֵדָה
אָ	...	אָ	...	רָאשָׁה	...	רָאשָׁה
אָ	...	אָ	...	עֲשָׂהָה	...	עֲשָׂהָה
אָ	...	אָ	...	גָּרִים	...	גָּרִים
אָ	...	אָ	...	רָאשָׁוֹן	...	רָאשָׁוֹן

(2) Sometimes in the middle of words; as צְבָאִים for צְבָאִים, קְיִם for קְיִם, חִיבָּה for חִיבָּה.

§ 124. APOCOPE. Not only are Quiescents frequently omitted in writing words (§ 63), but *apocope* in certain cases is even a law of the language.

[(a) In verbs לְהַ, in the apoc. Fut. and Imper., and when they have suffixes: § 283. 3. y. § 313.

(b) In nouns with suffixes or increase, derived from the same class of verbs; § 378. b.]

§ 125. PARAGOGUE. The Quiescents (with a vowel preceding them) often constitute a *paragogic* ending.

[(a) *Aleph* is sometimes paragogic, after the syllables יְ, וְ, הְ; e. g. קַרְבָּאָן = קַרְבָּאָן, רַבְּוֹתָהָן = הַלְּכָהָן *they go*. This last form with a paragogic, is a usual one in Arabic.

(b) Also כְּהַנִּזְעָנָה, יְרֵשָׁוֹן, אֲקָמָתֶה, כְּהַנִּזְעָנָה; e. g. כְּהַנִּזְעָנָה, כְּשָׂרָה, עַתְּרָה.

(c) More seldom הַ; e. g. pronoun suffix הַ-, parag. מְלֹא-הַ-; so the noun חִתָּה-הַ-הַ, parag. חִתָּה-הַ-.

(d) Rarely יְמִיקִים ; as מִקִּים ; but *Yodh* is often inserted between two words united to form a proper name ; e. g. בָּנָן *man*, אֱלֹהִים *God*, united גַּבְרִיאֵל *Gabriel*, i. e. man of God.]

Note. Several pronouns are of the same form and sound as some of these paragogic letters. In such cases, the connection of the word with the context must determine whether such doubtful forms are pronouns or paragogic letters.

CHANGES OF THE VOWELS.

§ 126. The changes which words in the Hebrew undergo, in order to designate their various relations and significations, are effected partly by a change in the vowels, and partly by a change in the consonants. The laws which regulate the *vowel-changes*, are the subject of our present consideration.

Vowels Mutable and Immutable.

§ 127. GENERAL PRINCIPLE. Pure vowels are mutable; impure ones immutable. See § 23. seq.

[EXCEPTIONS. *Long impure vowels* are sometimes exchanged, (1) For each other; as נִזְבָּשׁ plur. מַנְיִסְתָּם, where הִ is exchanged for יִ. (2) For long pure ones; as Imp. 2d pers. masc. קָוָם, 2d pers. plur. fem. מָנוֹתָה, with Hholem pure; Niph. Fut. 3d masc. sing. יָקָוֵם with Hholem impure and protracted, 3d plur. fem. מָנוֹתָה with Hholem pure and mutable; Hiph. Imper. 2d pers. plur. masc. יָהָקְרֵבָה, plur. fem. מָנוֹתָה with Tseri pure. (3) For short pure ones; as גָּדוֹלָה, const. גָּדוֹלָה, gedhōl, חֲמָמָה, חֲמָמָה, constr. חֲמָמָה. (4) For Shevas; e.g. בָּלָה, fem. בָּלָה. All long PURE vowels are from their very nature mutable.

All these changes, excepting No. 1 and the first instance in No. 3, are very frequent in Hebrew. The law of declension, in such cases, supersedes the usual laws of the vowels, applicable to other cases; so that one can call no vowel in Hebrew absolutely immutable; all being liable in certain cases to change. But *when* and *where* this happens, can be learned only by practice. Nor can

one avoid the conclusion above, by saying that the different persons, genders, etc., require in themselves different vowels, as pure, impure, etc.; for these changes are in the usual course of declension, conjugation, regimen, etc., which occasion almost all the vowel changes in the language.

NOTE 1. The composite Shevas, in the like way, are frequently exchanged for each other, in the course of declension; e. g. גַּלְלָה masc. part., fem. גַּלְלָה; יַאֲסֵר, with suffix יַאֲסֵר־בָּי. The *A* sound appears to be shorter than the *E* sound.

NOTE 2. The vowels that are properly and usually *mutable*, are these; viz. Qamets, Tseri, and Hholem, long and pure; Pattahh, Seghol, Hhireq, Qamets Hhateph, and Qibbutz, short and pure. The other vowels are immutable in the sense above defined, i. e. they remain immutable, unless a particular form of a word becomes more imperious than the usual laws of the vowel-changes.]

Gesenius says, that the *quiescent long* vowels are immutable always and in all circumstances, Heb. Gramm. 9th edit. § 16. But surely there are a multitude of exceptions to this rule, as the cases above presented show. He also states, that short vowels before a Daghesh forte are immutable; but he must have overlooked such instances as מִתְּמָן, in pause מִתְּמָן, etc.

General principles of Vowel-changes.

128. (a) The changes of vowels for each other, are very generally (not always) limited to the respective classes to which they belong; § 19.

NOTE. A few seeming exceptions appear; e. g. מִדְּרִים plur. מִדְּרִים; מִזְּרָג plur. מִזְּרָג. So Hiph. הַקְרִיב, 2 pers. הַקְרִיב. Every language has some such anomalies. Practice only can teach how to distinguish them.

(b) Each long mutable vowel has one or more corresponding short ones, for which it may be exchanged; and *vice versa*. E. g.

Long pure Vowels.	Corresponding short ones.
Qamets (_)	Pattahh . . . (_)
Tseri (..)	{ Pattahh (sometimes) (_) Seghol . . . („) Hhireq . . . („)
Hholem (‘)	{ Qibbutz . . . (..) Qamets Hhateph („)

Long mutable Vowels exchanged for corresponding short ones.

§ 129. (a) When they are in a mixed syllable on which the tone rested, and from which the tone, for some

special cause, has been removed either forward or backward.

(1) *Forwards*; e. g. יְתַלֵּךְ ; יְתַלֵּךְ ; יְתַלֵּךְ ; יְתַלֵּךְ ; before Maqqeph, as בְּאָשֶׁר , קְאָשֶׁר ; before Yodh, יְיִצְבֹּא ; before Taf, יְסֻבֹּה ; before Kethibh, יְמִימָה ; before Maqqeph, as בְּאָשֶׁר , קְאָשֶׁר ; before Yodh, יְיִצְבֹּא ; before Taf, יְסֻבֹּה . (2) *Backwards*, i. e. towards the right hand; as יְתַלֵּךְ , יְתַלֵּךְ , טְמִימָה vāy-yā-qōm ; טְמִימָה , טְמִימָה . The reason of such changes is, that long vowels cannot stand in mixed syllables unless they are tone-syllables, § 36. Of course, when the tone is removed they must be shortened.

[**NOTE 1.** A few solitary cases are found of *apparent* exception to this principle; e. g. 1 Sam. 17: 35, יְהִמְלֵךְ in the Kethibh. But the first *Yodh* here is merely a *fulcrum*, § 64; the word is read vā-h^amīt-tīv, with the first *i* short.

(b) When they are in a mixed syllable, which the construct state requires to be shortened.

E. g. קְבָרְ יְהָוָה *word*, but קְבָרְ יְהָוָה *the word of Jehovah*; where the original syllable בָּרְ is shortened to בָּרְ; see § 342. b.

(c) Long vowels before a Daghesh forte latent in a final letter (not a Guttural), when a change in them is required, for the most part are exchanged for an appropriate short vowel.

E. g. (a) Tseri goes into Hhireq parvum; as מָאֵן (Daghesh forte being implied in the מ), with suffix מָאֵן. (b) Hholem into Qibbutz short; as רָאֵן, הָמָעֵן, but sometimes into Qamets *Hhateph*, as צָעֵן, שָׂעֵן, שָׂזֵן.

NOTE. If the tone remains, the vowel continues long in such cases; e. g. שָׁמָמָה shām-mā, הָמָמָה hēm-mā.

(d) A pause accent falling on final Tseri, not unfrequently changes it into Pattahh; see § 145.]

Short Vowels in mixed syllables made long.

§ 130. (a) This happens, when the form of the word is so changed that they come to stand in a *simple* syllable.

E. g. דָּשָׁן, יְרִישָׁה ; חָבָה, חָבָה ; לְטַבָּה, לְטַבָּה . So of course before a Quiescent; as אֲנַצְּעָה instead of אֲנַצְּעָה , נְצְעָה instead of נְצְעָה = נְצְעָה .

[*(b)* When a Daghesh forte is omitted in writing, a short vowel placed before it becomes long, either by nature and form, or by position; see § 112. § 58. § 59. § 33.

E. g. בָּרְךָ instead of בָּרַךָ, בָּרְךָ instead of בָּרַךְ, בָּרְךָ instead of בָּרַךְ, long by nature and form; בָּהָלָם for בָּהָלָם, בָּהָלָם for בָּהָלָם, etc., long by position; see § 33.

NOTE 1. Daghesh forte *implied* in a letter at the end of a word, (it cannot be *written* in such a case, § 72), *usually* prolongs the vowel which precedes; e. g. לִבְיָה instead of לִבְיָה, מֵאָו instead of מֵאָו, for אָו, *yith-āvv*; but sometimes the vowel remains short, as לִבְיָה for לִבְיָה, סָבָב (not סָבָב) for סָבָב; and often so in verbs עָשָׂה.

NOTE 2. In the case *b* above, the syllable with the short vowel becoming a *simple* one by the coalescence of the implied daghesh'd letter, the vowel must of course be lengthened, according to the rule *a* above. Before הַ and מַ, the vowel Pattahh usually remains in such cases, and becomes of course long; § 33.

(c) The *article* prefixed to a few words, lengthens the short vowel in them.

E. g. הַרְחָםָה, הַרְחָמָה; אֶצְרָן, שְׁפָרָן; הַכְּעָם, יְמָן; הַרְאָאָתָן, צְדָקָתָן. Usage only can distinguish such cases; and they are not numerous.]

§ 131. A pause-accent falling on Pattahh or Seghol pure, commonly (not always) lengthens them.

E. g. מִתְּמֻמָּה, מִתְּמֻמָּה; לִבְנָה, לִבְנָה. Occasionally other accents do the same; see § 149.]

Falling away of the vowels.

§ 132. Vowels are said to *fall away*, when they are dropped and a Sheva takes their place.

E. g. קָבָרֹן, where the vowel under the נ in the first word, falls away in the second.

NOTE. *Apocope* of vowels is dropping them at the end of a word; as יְבִיכָה, יְבִיכָה, where the Seghol of the first word is dropped.

Falling away by change of Tone-syllable.

§ 133. (a) *When the tone is moved forward ONE syllable,*

i. e. moved toward the left hand, the penult vowel of the ground-form* falls away, if pure and mutable.

E. g. קָרֵב, קָרַבְוִי, קָרַבְתִּי. If the tone is not shifted, the vowel remains; e. g. בָּשָׂר, בָּשָׂרֶת.

(b) If the tone is moved forward two syllables, both the ultimate and penult vowels, when mutable, fall away.

E. g. קָרֵבָּם, קָרַבְיִתָּם; קָרֵן, קָרַבְיִתָּן; where both vowels of the ground-form vanish. In regard to the short Hhireq which takes the place of one of them, see § 137. In regard to Sheva being inserted when the vowel is dropped, see § 52.

Falling away on account of Regimen.

[§ 134. Regimen or the construct state (§ 332) often occasions the penult, or both the ultimate and penult vowels to fall away, if they are pure and mutable.

NOTE 1. (a) Regimen in the *singular* usually causes the *penult* mutable vowel to fall away; as קָרֵב, in reg. קָרַבְהָ, where the first vowel falls away and the last is shortened. The suffix state has the like effect on the *penult* vowel, e. g. קָרַבְיִתָּם. (b) The *plural* regimen causes both the ultimate and penult vowels to be dropped; e. g. דָּבָרִים, קָרְבָּנִים. In like manner *grave* suffixes affect both vowels; e. g. דָּבָרִיכֶם. Comp. § 342. b. c.

NOTE 2. Vowels must be *pure*, in order to fall away. Even when they are so, usage does not always treat them in the same manner; e. g. טָמֵן is in reg. טָמֵן, but טָמֵן in reg. makes טָמֵן, the first retaining the long vowel, and the second shortening it. But in a suffix both drop it; e. g. בָּנִי, שָׁמֵן.

NOTE 3. In Segholate forms (Dec. VI. of nouns), the final vowel is merely *furtive*; so that, those nouns being monosyllabic in theory, regimen makes no change in their vowels. See paradigm of Dec. VI.]

Falling away on account of Accession.

[§ 135. (a) Where the ground-form of a word receives an accession at the *end* beginning with a *vowel*, which re-

* The *ground-form* is the *primary* one, in number, gender, or tense, to which it belongs; the original, from which the others are derived.

quires its *ultimate* and *penult* consonants to be united in the same syllable with such accession, then the *final vowel* of the ground-form falls away, if mutable.

This happens most frequently in verbs; e. g. קָטַלְתָּה, fem. קָטַלְתָּ, plur. יִקְטָלְנוּ; בָּבֶרֶת, fem. בָּבֶרֶת; part. pres. קָטַלְתָּה, fem. קָטַלְתָּה, plur. קָטַלְתִּים; מְלֹאָמָרָה, fem. מְלֹאָמָרָה; so also in nouns of Dec. VII., as אַיִלָּה, plur. אַיִלָּתִים.

(b) Where only the *final* consonant is united with an accessory vowel, and the penult consonant must have a Sheva *silent*, the final vowel of the ground-form falls away.

E. g. Imp. fem. קָטַלְתָּי (not קָטַלְתָּנִי), ground-form קָטַלְתָּ; גָּתְלָגָה (not קָטַלְתָּנִי), ground-form קָטַלְתָּ.

NOTE 1. If only the final letter of the ground-form is to be united with the *accessory* vowel, and the penult letter must retain a *vowel* instead of having a Sheva, then such vowel cannot fall away; e. g. דָּבָר, כָּבָרִים, plur. כָּבָרִים, etc.

NOTE 2. Usage only will enable the student readily to distinguish the cases where the rule is to be applied. We can see no reason, *a priori*, why the Hebrews might not have said דָּבָרָו as well as דָּבָרִים, (especially since they say קָטְלָנוּ etc.); except that in this way the *suffix-forms* are distinguished from those of simple declension which mark person and number.]

Rise of New Vowels.

§ 136. We have seen that two successive vowels may fall away (§ 133. b. § 134), on account of the tone being removed, or of regimen. In such cases an impossible syllable would arise, i. e. one with three consonants before a vowel, § 42; consequently a *new* vowel must be inserted in order to avoid this.

E. g. דָּבָר, constr. plur. דָּבָרִים dbhrē. But this is inadmissible; see § 42. So אֲנָשִׁים, constr. אֲנָשֵׁר (with one composite Sheva), which would be an impossible syllable. A vowel must therefore be *supplied*.

§ 137. In case the vowels falling away leave two *simple* Shevas, the usual supplied vowel is *short Hhireq*.

E. g. דָּבָר, plur. constr. דָּבָרִי instead of דָּבָרִי.

§ 138. But if one of the two letters that have been

deprived of their vowels, is a Guttural, then *Pattahh* or *Seghol* must be the supplied vowel.

E. g. אַשְׁרִים instead of אֲשָׁרִים, constr. חַלְקִים instead of חֲלָקִים.

[§ 139. If an accessory letter with a Sheva, be prefixed to a Guttural having a composite Sheva, such accessory letter takes a *supplied* short vowel which is homogeneous with the composite Sheva.

E. g. צָבֵד, but with prefix צָבֵד לְעֹבֶד, אֲכֵל לְעֹבֶד; חַלְיִם, חֲלִי, חַלְקִים, חֲלָקִים; יְתִיעָה, יְתִיעָה and חִיה makes חִיה; and analogous to this is the pointing of the prefixes, as בְּדִירּוֹת, contrary to the analogy of other guttural forms.]

[§ 140. When in varying the forms of words it so happens, that analogically two Shevas would come under two successive letters, and the *first* of these would be a *composite* Sheva ; then the corresponding short vowel is substituted for such composite Sheva.

E. g. נְהַפְכָה instead of נְהַפְכָה, which would make an impossible syllable. So פּוֹ-אָל-khā instead of פּוֹ-אָל-קָה instead of פּוֹ-אָל-קָה. The ground of this is, that from their nature two Shevas cannot stand together unless the first be *silent* and the second *vocal*; except at the end of a word. But in the case above, the *first* is *vocal*, i. e. it is a composite Sheva, § 46. a.; of course the expedient of a new vowel must be adopted, in order to avoid an impossible syllable.]

Rise of furtive Vowels.

§ 141. As the Hebrews rarely admit two consonants after a vowel in the same syllable (§ 42); so, in order to avoid this, they supply a *furtive* vowel in most cases where such a concurrence would otherwise take place. This vowel is commonly *Seghol short*; but under words having a penult Guttural, it is *Pattahh short*; with a penult Yodh, it is *short Hhireq*.

E. g. בְּצָר instead of בְּצָר, סְפָר for בְּסָר, בְּצָר for בְּצָר, מְלָכָה for מַלְכָה, סְפָר for סַפָּר, תְּמִימָה for תְּמִימָה. See on Dec. VI. § 359, also § 283. 3. γ. on Segholate forms of verbs.

[NOTE 1. The 2d pers. fem. sing. Praet. in verbs Lamedh Guttural, takes Pattahh *furtive*; e. g. פָתַחֲנָה instead of פָתַחֲנָה, in order to ease the pronunciation; § 69.]

NOTE 2. All words having a *furtive* vowel are *Milel*, i. e. accented on the *penult*. In this way they are distinguished from the few forms that resemble them in the final vowel, but are accented on the ultimate; e. g. נְבָבָה, בְּרָבָה, etc. Comp. § 100. a.]

Euphonic changes of the Vowels.

[§ 142. These are various. (a) A Guttural with Qamets seldom admits a Qamets or Pattahh immediately before it, but exchanges it for a Seghol; e. g. אַחֲרִים instead of אַחֲרֵי, הַחֲרִים for חֲרִים, מַהְאָכְלִים for מַהְאָכְלִי, etc.

NOTE. The rule is not uniform. Such cases occur as חַאֲרַץ, חַעֲמַד, חַעֲמָד, etc. The word גַּעַד is anomalous, being put for גַּעַד or גַּעַד. The practice required by the rule, is occasionally extended to cases where the Gutturals are not present; as עַד-מָה כְּבוֹדִי, where מָה stands for מָה; also to Gutturals not pointed with Qamets, as מַהְאָכְלִים for הַחֲרִים, hā-h^odḥā-shīm.

(b) In mixed syllables losing their tone, Seghol in some cases takes the place of Pattahh; e. g. רַבְּבָה for רַבְּתָה; קַלְּבָה for קַלְּתָה. The reason of this is, that Pattahh is better adapted to a mixed syllable *with* the tone; Seghol, to one *without* it. Consequently,

(c) In a tone-syllable, we sometimes find Pattahh instead of Seghol; e. g. גַּלְּגָלָה, const. גַּלְּגָלָה and not גַּלְּגָלָה. See Dec. V. of nouns, Parad.

(d) A furtive vowel at the end of words causes the preceding vowel, if mutable, to conform. E. g. Qamets, as חַזְקָתָה instead of חַזְקָתָה; Pattahh, as קַלְּבָה for קַלְּתָה; Tseri, as קַלְּבָה for קַלְּתָה. So in verbs; e. g. נַלְּבָה for נַלְּתָה, הַרְּבָה for הַרְּתָה. In Gutturals, מַוְעַדָּת for מַוְעַדָּת, etc.

(e) Anomalous changes of the vowels occasionally occur; probably to mark the *peculiar* pronunciation of certain words. E. g. (1) Long vowels are put for short ones before the composite Shevas; as הַצְלָה for הַצְלָה, הַעֲלָה for הַעֲלָה, and perhaps קַתְבָּה for קַתְבָּה. (2) Short vowels for long ones; as אַחֲרֵי for אַחֲרָי, רַחֲמָה for רַחֲמָה. (3) Long vowels are put for short ones arising out of composite Shevas; as פַּאֲכָלָה for פַּאֲכָלָה, חַאֲרָבָה for חַאֲרָבָה.]

N. B. All these cases under e are very unfrequent; and it is difficult to decide whether they should be attributed to mere accidental euphony, to negligence in transcribing, or to a principle of the language.

Vowels changed by Accents.

§ 143. Pause accents, and sometimes others (§ 149), not only occasion a shifting of the tone-syllable of words (§ 100. *i*), but very frequently occasion a change in the quantity of vowels; usually *lengthening* short vowels, but sometimes *shortening* long ones.

§ 144. (1) *They lengthen short vowels*; changing Patahh, and Seghol when used for Pattahh (§ 142. d), into Qamets, and Qamets Hhateph into *Hholem*.

E. g. מִלְחָמָה, מִלְחָמָה; קֶטֶל, קֶטֶל (for מֶלֶךְ § 142. d). See where they shift the tone also; as בְּרִית, בְּרִית; עֲתָה, עֲתָה. So בְּרִיתָה vāy-yā-moth, בְּרִיתָה.

NOTE. The *praepositive* and *postpositive* accents (§ 95) may affect vowels without standing on them, in the same manner as other accents which are placed on them; e. g. נְבָרֵךְ (instead of נְבָרֶךְ) with Tiphha anterius, Ps. 97: 1; יְשִׁיבֵנוּ (instead of יְשִׁיבֶנוּ) with Segholta on the ultimate; see § 146.

[§ 145. (2) *They shorten the long vowels.* Verbs in pause* frequently exchange Tseri ultimate for Pattahh.

E. g. בְּקָרִים, בְּקָרָה, בְּקָרָא, בְּקָרָב, בְּקָרָבָה. So with verbs taking suffixes; as אֲמִירָם, אֲמִירָה, יְחִידָה, יְחִידָה. But the cases are numerous in which Tseri remains in such examples. The whole thing seems to be merely *arbitrary* euphony.]

[§ 146. A pause-accent on a word, which by declension has dropped the final vowel of the ground-form (§ 135), restores that final vowel, and also lengthens the same if it be short.

This takes place, (a) When such accent falls on the *restored vowel*; as בְּרָאָה, ground-form בָּרָאָה; בְּמִנְטָבָה, ground-form בָּמִנְטָבָה; as בְּרָאָה, ground-form בָּרָאָה; בְּמִנְטָבָה, ground-form בָּמִנְטָבָה. (b) When it falls on the succeeding syllable; as, בַּרְקָדֹן instead of בְּרָקָדֹן, Joel 2: 5; בַּרְקָוֹן instead of בְּרָקָוֹן, Joel 2: 8; בַּלְבָדָן instead of בְּלָבָדָן, Joel 2: 7.]

N. B. Both of these usages are very often neglected, and the natural accentuation remains.

* A word or syllable is said to be in *pause*, when a pause-accent rests upon it.

[§ 147.] Pause accents, when they fall on those persons of verbs *לְהָ* (properly § 280) which drop a letter and a vowel, sometimes restore the letter as well as the vowel dropped, and affect the vowel as stated in § 146.

E. g. *בַּעֲרֵי*, *בַּעֲרִי*; *גַּטְתֵּרִי*—*גַּטְתֵּה*, from *גַּטְתֵּרִי*, § 280. Note.]

[§ 148.] Where no vowel has been dropped, a pause-accent sometimes occasions changes; viz.

(a) Falling on *simple* Sheva penult, it puts Seghol in its place; e. g. *שְׁכָם*, *שְׁכָם*; *מְלֶךְ*, *מְלֶךְ*.

(b) Falling on a composite Sheva penult, it substitutes the corresponding long vowel.

E. g. *אַנְרִי*, *אַנְרִי*; *חַנְרִי*, *חַנְרִי*; cases with Hhateph Seghol do not occur. But the practice is not entirely uniform; e. g. *עַדְרִי*, *עַדְרִי*; *חַצְרִי*, *חַצְרִי*.]

§ 149. GENERAL REMARKS. The effect of pause-accents is not uniform. In a great number of cases, no change is occasioned by them. On the other hand, most of the *disjunctive* accents, and even several of the *conjunctive* ones, not unfrequently produce the same effect in prolonging syllables as the pause-accents. For example; (a) *Disjunctives*; *שְׁמַעַתְּ*, *שְׁמַעַתְּ*; *רְכַשְׁתְּ*, *רְכַשְׁתְּ*; *בְּעִירְ*, *בְּעִירְ*; *רְגַנְנְרִ*, Ps. 5: 12, etc. (b) *Conjunctives*; as *תְּהִתְּלִיןְ*, *תְּהִתְּלִיןְ*; *שְׁנִינְ*, *שְׁנִינְ*; *בְּרַכְתְּ*, *בְּרַכְתְּ*; *הַסִּיחְ*, *הַסִּיחְ*, etc. The entire want of any *regular* system in regard to the influence of the accents over the vowels, shews very clearly that such influence belongs only to the *occasional* method of reading certain passages or words, and not to the *essential* mutations of the language itself.

Vowels changed by accession and transposition.

[§ 150.] Forms of verbs ending in *י*, receiving an accessory noun beginning with a consonant and not having the tone upon it, drop the first vowel of the ground-form if it be mutable, and restore the second which had been dropped by declension, and (if it be short) lengthen it.

E. g. *צָזֵב*, plur. *צָזֵבִים*, with suffix *וּמְצֹאי*, *וּמְצֹאי*; *צָזֵבִי*, *צָזֵבִי*, with suffix *וּמְצֹאי*, *וּמְצֹאי*.]

[§ 151. *Transposition* is only occasional and euphonic. It belongs not to the rules of the language. Instances of it are such as the following, viz. **גַּדְגָּנָה** for **גַּדְגָּנָה**, **בַּחֲשַׁבָּה** for **בַּחֲשַׁבָּה**, etc.]

Vowels changed by position.

[§ 152. The *prefixes* to words, consisting of one letter, vary their vowels according to their position and the nature of the words to which they are attached.

(a) **THE ARTICLE** **הַ** (for **הַתָּאֵן**, § 16. 2) has, (1) Usually, Pattahh followed by Daghesh forte; e. g. **שַׁחַדְתִּי** = **שַׁחַדְתִּי**. (2) Before the Gutturals **אַ**, **עַ**, and also **רַ**, it takes Qamets; as **שַׁיְחַזֵּקְתִּי**, **שַׁחַדְתִּי**, **שַׁרְאַתִּי**. (3) Before **כַּ** and **מַ**, Pattahh long is the more usual vowel; as **שַׁכְּנַתִּי**, **שַׁמְּנַתִּי**. (4) Before all the Gutturals, when they have a Qamets under them, the article usually takes Seghol; see § 142. a. (5) The Daghesh after the article is not only omitted before the Gutturals and Resh (§ 111), but usually omitted, also, before words beginning with **נַ** and **לַ** having a simple Sheva; e. g. **הַנִּירָאָרְךָ** for **הַנִּירָאָרְךָ**.

NOTE. When the article is preceded by the particles, **בָּ**, **כָּ**, **לָ**, it usually suffers *syncope* (§ 108. b), and gives up its vowel to the particles; as **בָּמְלֹאתִים** for **בַּהֲמֹלֶטִים**, **כָּמֹרְתִּים** for **כַּהֲמֹרֶתִים**, **לָלְתִּים** for **לַהֲלֹתִים**. On the contrary, it sometimes resists syncope; as **לְלֹעָם**, etc.

(b) **THE PARTICLES** **בָּ**, **כָּ**, **לָ**, are appropriately pointed with Sheva simple. But, (1) Before the *composite* Shevas they take the corresponding short vowel; e. g. **בָּקְרָהְלִי**, **כָּקְרָהְלִי**, **לָקְרָהְלִי**, etc. (2) Before accented syllables they usually take Qamets; as **וְרָאָתָּהְךָ**, **וְשָׁבָּתָּהְךָ**, **וְלָבָּתָּהְךָ**. But this is confined chiefly to forms of the Inf. mode not in regimen; to pronouns; and to tone-syllables at the end of a verse, or of a disjunctive clause. In other cases, the usual punctuation is Sheva. (3) Before simple Sheva they take short Hhireq; comp. § 137.

(c) **THE CONJUNCTION** **וְ** is appropriately pointed with a Sheva simple. But, (1) Before Gutturals with a composite Sheva, it takes the corresponding short vowel; as **וְעַבְדָּהְךָ**. (2) Before **אַ** which would regularly have a composite Sheva, it *sometimes* takes a corresponding contracted vowel in which **אַ** quiesces, as **וְאַלְהִיִּם** for **וְאַלְהִיִּים**; comp. § 119. c. 1. (3) Before a *tone-syllable* it frequently takes Qamets; as **וְדָרְךָ**, **וְרָאְתָּהְךָ**. The usual cases of this nature are before a *disjunctive* accent; before a *conjunctive* one, **וְ** retains Sheva. (4) Before Sheva vocal, either simple or composite, standing under a letter not a

Guttural, also before בּ, מּ, פּ, it takes Shureq; as בְּצַדְקָרִי, גִּזְבָּה, גִּלְכָּרִי, וְבִּנְחָתָה, וְבִּנְחָתָה, וְבִּנְחָתָה. (5) Before Yodh which analogically would have a Sheva, it takes long Hhireq and makes the Yodh quiescent (comp. § 53); as וְיִדְרֹר, וְיִמְשֹׁךְ. (6) Before the verbs חִזְכֵּה and חִזְכֵּה, it sometimes takes short Hhireq or Seghol; as חִזְכֵּה וְחִזְכֵּה וְחִזְכֵּה.

(d) THE INTERROGATIVE הֲ changes its usual punctuation; (1) Before Sheva simple, where it takes Pattahh: as הֲכִזְוֹהָה. (2) Before Gutturals with Qamets, it takes Seghol; as הֲדַחְקָם, *is he wise?* comp. § 142. a. (3) Before Gutturals without Qamets, it takes Pattahh, and sometimes Qamets; as הֲלַא אֲנָה הֲלַא אֲנָה shall I go? מְהֻאֲנָה הוּא נֶה vos ne? (4) It sometimes imitates the punctuation of the article before a letter with a Sheva; e. g. הֲפִתְחָה an tunica? הֲקָרְבִּי viaenc meae? And even before a letter with a vowel it sometimes does the same, although very rarely; as הֲרִיאַתְבָּב an bonum erit?]

PART III.

GRAMMATICAL STRUCTURE AND FORMS OF WORDS.

§ 153. *Radical Words.* The Hebrew and its cognate languages, in their present state, exhibit a surprising degree of regularity and uniformity in the construction and sound of the radical words. This circumstance forms a broad line of distinction between them and all the western languages. Almost all radical words, which with few exceptions are *verbs*, consist of only three letters usually forming two syllables; as **רָגַב** 'he reigned', **רָגַב** 'the earth'. From such trilateral roots are derived the various forms of nouns and verbs, which are used to express case, number, gender, person, tense, etc., and the different forms of nouns, adjectives, particles, etc. From this *general principle* of derivation (which was commonly represented by the older grammarians as *universal*), are to be excepted, perhaps, a few nouns which constitute the names of familiar objects; e. g. **בָּאָד** *father*, **מִתְּהָאָד** *mother*, **יָד** *hand*, etc. A few particles and primitive pronouns also appear to be *biliteral* in their root, and not derived from a *trilateral* word.

§ 154. *Conformity to the general principle.* So extensively in Hebrew is the principle of inflection grounded on derivation from a trilateral root, that nouns which are primitive and biliteral, conform to the common laws in their declension; i. e. they are treated as though they were derived from trilateral-roots. Thus **מָאָד** by inflection becomes **מִתְּהָאָד** = **מִתְּהָאָד**, as if derived from **מִתְּהָאָד**; although **מָאָד** seems to be a primitive.

§ 155. *Biliteral roots.* From some appearances in the Hebrew language, it is probable that originally it contained a greater number of biliteral roots than at present; and that its trilateral forms were, in many instances, constituted by doubling the second radical of the root, or adding to it one of the vowel letters, or the semi-vowel Nun:

E. g. **טוֹב** and **טוֹב** *to be good*, common root **טָב**; **פָּחָח** and **פָּחָח** *to blow*, common root **פָּח**; **קָבֵךְ**, **קָבֵךְ**, **קָבֵךְ**, **קָבֵךְ**, *to thrust down*, common root **קָבֵךְ**.

In like manner, there is a considerable number of trilateral words in the Hebrew and its cognate dialects, in which two of the radicals

are the same, while the third is quite different, and yet the meaning of each word exhibiting the same two radicals, remains the same in all.

E. g. the verb signifying *to lick*, is either עֲלַב, בְּעַל, מְעַל, סְעַל,
תְּעַל, גְּעַל, or קְעַל, the letters עַל being uniform in all.

But if biliteral roots were originally more numerous than at present, they had conformed to the common laws of the language at least as early as any of the written Hebrew now extant; since the written language every where presents the *trilateral* forms, as principally constituting the radical words.

§ 156. *Quadrilateral and quinqueliteral roots* are very rare in the Hebrew; such as בָּרֶךְ *a fruitful field*, כְּרֹכֶם *to devour*, נְאַשֵּׁשׁ *to be quiet*. Those which exist, are formed by the addition or insertion of a letter or letters, to lengthen the trilateral root; in the same manner as trilaterals are formed from biliterals, as described above in § 155.

§ 157. The parts of speech in Hebrew are, *the article, pronoun, verb* (including the *participle*), *noun, adjective, adverb, preposition, conjunction, and interjection*; which will be treated of in their order.

§ 158. *The proportional number of roots* in the various parts of speech in the Hebrew, may be thus arranged. (a) The verb is altogether most frequently primitive. (b) Only a small number of nouns are primitive. (c) The original pronouns, personal, demonstrative, etc., are all primitive. (d) Particles are some of them primitive, and some are derived from other parts of speech. The Hebrew has very few particles.

Grammatical structure of words.

§ 159. There are two ways in which case, number, gender, person, tense, etc., may be expressed in any language: (1) By the inflection of the general words or ground-forms. (2) By affixing other words, i. e. particles, which serve to express relation. The Hebrews, as the sequel will shew, made use of both these methods.

§ 160. *Composite words*, i. e. compound verbs, nouns, etc., which the Greek, Latin, and other western languages exhibit, are not usual in the Hebrew. Words properly *composite* are scarcely ever found in Hebrew, except in proper names; where, however, they frequently occur.

§ 161. The Hebrew also differs from the languages of the West, in the mode of writing many of its particles, and the oblique cases of

its personal pronouns. These, instead of standing by themselves, are commonly united with the verbs, nouns, etc., to which they belong, or on which they depend, so as to form with them but one word.

THE ARTICLE.

§ 162. The Hebrew has but one article, viz. **ה**, commonly written **ה** with a Daghesh forte after it. It corresponds in a good degree, but not universally, with the definite article *the* in English.

§ 163. In writing, the Lamedh of the article **ה** is always *assimilated* to the first letter of the noun to which it is prefixed, and expressed by a Daghesh *forte* in that letter, or by some equivalent.

E. g. *הַשָּׁמֶן* *the rain*, instead of **הַשָּׁמֶן**; *הָאִישׁ* *the man*, instead of **הָאִישׁ**, etc. § 107. 1. b. § 112. For the various pointing of the article, see § 152. a.

NOTE. That the original form of the article was **הַ**, seems probable from the form of the Arabic article **هـ**, whose **ه** is frequently assimilated in the same manner as the Hebrew. The only difference is, that in the Hebrew the assimilation, or some equivalent for it, is *universal*; in Arabic, it is usual only before the *solar* letters.

PRONOUNS.

I. Pronouns personal.

§ 164. The Hebrew is rich in personal pronouns; not only distinguishing the masc. and fem. of the 2d and 3d persons, when they stand as the subjects of verbs, but possessing forms appropriate to the oblique cases which follow verbs, nouns, or particles.

Nominative case or Ground-form of all the personal Pronouns.

	Singular.	Plural.
com. <i>I</i>	אָנֹכִי	אֶחָדֵנוּ
mas. <i>thou</i> ,	אַתָּה	אַתָּם
fem. <i>thou</i> ,	אַתְּךָ	אַתְּנָה (אַתְּנָתָן)
mas. <i>he (it)</i> ,	הִוא	הֵם
fem. <i>she (it)</i> ,	הִיא	הֵן

Notes.

[§ 165. (a) In *pause*, the pronouns assume the forms, אַתָּה, אַתְּךָ, etc., § 144. (b) The נ in דֹתָא, דִירָא (*דָוָה hī*), is *paragogic* § 125. a, and *otiant* § 57. (c) The form בְּנֵיכֶם occurs only six times; אַבָּיךָ, only in Jer. 42: 6. (d) In בְּנֵתִים (in some Codd. בְּנֵתִים), בְּנֵה, בְּנֵי, the נ- is *paragogic* § 125. b. (e) The forms אַתָּה, אַתְּךָ, אַתְּךָם (אַתְּךָם), אַתְּךָן (אַתְּךָן), are probably for אַתָּה אַתָּה, אַתְּךָ אַתָּה, אַתְּךָם אַתָּה, אַתְּךָן אַתָּה, § 107. 1. a; for the full forms, i. e. those with ב, are found in Syriac and Arabic. (f) דָוָה (*hī*) is anomalous, (the older form of the pronoun was אַתָּה, which was both masc. and fem.); the marginal reading or Keri (§ 103) often supplying the form דִירָא (*דָרָה*), as a correction. It is found only in the Pentateuch.

N. B. The ground forms of the pronouns above, though generally designating only the Nominative case, do sometimes stand in other cases, § 468.]

§ 166. The *oblique* cases of personal pronouns in Hebrew, are made by *fragments* of primitive pronouns suffixed to verbs, nouns, and particles, so as to constitute one word instead of being written separately as in the western languages.

N. B. For an account of these *pronominal suffixes*, as appended to the above mentioned classes of words respectively, see for verbs § 309 seq., for nouns § 336, for adverbs § 405, for prepositions § 408, and for interjections § 410 Note.

II. Pronouns demonstrative.

§ 167. Of these there are but few in the Hebrew, viz.

Singular.	Plural.
Masc. זֶה sem. תָּאַתָּה com. זֶה this com. אֲלֹהִים these	
תְּאַלְּהָה הַלְּהָה	זֶה (זֶה) הַלְּהָזֶה

The *usual* forms are those in the first line; those in the second, are *unusual*. For תָּאַתָּה, the form הַלְּהָזֶה is once employed, Ezek. 36: 35.

NOTE. The pronouns of the 3d pers., i. e. אֲתָא, הָיָה, בָּהּ, הָןּ, are also frequently employed as *demonstratives*; in which case they usually prefix the article, as בַּיּוֹם הַהוּא *on that day*.

III. Pronouns relative.

§ 168. The only proper one is רַבְּשָׁא, *who, which, what*, of every gender and number.

[NOTE. This pronoun is contracted, mostly in the later Hebrew, by dropping the ו (§ 108. a), and assimilating the ר (§ 107. c); as בְּאַת instead of בְּוֹאַת. The ו (the *apocopate* form) has various vowels, according to the nature of the word which follows; e. g. וָ as in בְּאַתָּה; וְ followed by a Dagheš; וִ, as in אֶתְנָשֵׁן Judg. 6 : 17; וּ, as in אֶתְנָשֵׁן Ecc. 3 : 18. In this last case, there is no compensation by a vowel for the ר which is cast away.]

§ 169. The *demonstratives* זה and זו, are occasionally employed as *relatives*.

IV. Pronouns interrogative.

§ 170. These are two; viz. מי who, and מה מַה (מָה מָה) what.

NOTE. Before a Dagheš *euphonic* the form מַהֲ is used, as מַהֲדָקָה; also before ה, ח, צ, not having Qamets, and usually before Maqqeph; before a Guttural with Qamets, כְּהָבָד, as מַהֲבָד § 142 a; but sometimes מַהֲ also before such Gutturals, as in Ex. 12 : 26, מַהֲצָבָדָה.

VERBS.

§ 171. CLASSIFICATION. They are distributed into (a) *Primitive*, i. e. underived from any other words; e. g. לְגַדֵּל to reign,* שָׁבַע to sit, and so of most of the Hebrew verbs. (b) *Derivative*, i. e. such as come from primitives by the accession of formative letters. Such are all the conjugations of verbs excepting the first or *Kal*. (c) *Denoimative*, i. e. those which are formed from nouns (*de nomine*); e. g. לְחַזֵּק to live in a tent, from חַזֵּק a tent.

Note. These divisions concern the origin of verbs, but not the mode of inflection. A great number of verbs is comprehended in the class b, while very few belong to the class c.

§ 172. INFLECTION. In respect to *inflection*, verbs are divided into regular and irregular. REGULAR VERBS are those which are analogous in their inflection, and preserve through all their changes their original trilateral root. VERBS IRREGULAR are either plurilateral, or those which drop or assimilate one or more of their radical letters.

§ 173. CONJUGATION. (a) The term *conjugation*, in grammars of the Greek, Latin, and some modern languages, is employed to denote different classes of verbs, which are distinguished from each other by

* Literally, he reigned. The Infinitive in English is used in this work, merely for the sake of brevity, in preference to the third person of the past tense, which would exactly correspond to the Hebrew root.

certain peculiar characteristics of form or inflection. Such verbs are therefore said to belong to the first, second, third, etc. conjugation. In this sense the Hebrew might be said to have several conjugations; but this word is not so used by Hebrew grammarians.

(b) In the Hebrew grammar, *the word conjugation is applied to different forms of the same verb*, and it corresponds in some degree with the word *voice* in Greek grammar, although it is employed in a much more extensive sense. The passive and middle voices in Greek exhibit the original idea of the verb under certain modifications, or with some additional shades of meaning. So the property of all the conjugations in Hebrew is, *to vary the primary meaning of the verb, by uniting with it an accessory signification*. The Hebrews were thus enabled to express, by means of their conjugations, all those various modifications and relations of verbs, which, in most other languages, are expressed either by composite verbs, or by several words.

Note. The most convenient arrangement is, to make as many conjugations as there are forms of verbs, original and derived. These are presented to view in the following section.

Usual Conjugations.

ACTIVE.		PASSIVE AND REFLEXIVE.	
Name.	Form.	Name.	Form.
§ 174. 1. Kal	קָרַב	2. Niphal	נִקְרַב
3. Piel	קִרְבָּל	4. Pual	{ קִרְבָּל קִרְבָּל
5. Hiphil	הִקְרַבֵּל	6. Hophal	{ הִקְרַבֵּל הִקְרַבֵּל
7. Hithpael	הִתְקַרְבֵּל		

Peculiar Conjugations.

§ 175. (a) 1 Poel פֹּוֶב, active. 2 Poal פֹּאָל, passive. 3 Hithpoel הִתְפֹּוֶב; without a sibilant letter, as הִתְגַּלֵּל (from גַּלֵּל).

These conjugations are found in the class of verbs named *Ayin doubled* (עֲדַי), and very rarely appear in any other. They take the place of Piel, Pual, and Hithpael, as these appear in regular verbs; see § 262.

(b) 1 Polel קוּמֶם, active. 2 Polal קוּמָם, passive. 3 Hithpolel הִתְקוּמֶם.

In Verbs *Ayin Vav* (נָא § 269) these forms are the common substitutes for the regular Piel, Pual, and Hithpael.

NOTE. Although the *appearance* of these two classes (*a* and *b*) is the same, yet the mode of formation is very different; e. g. סְבִּבָּבָה, etc., comes from the root סְבַבָּה, and is formed by inserting ה between the two first radicals; while קְוִימֵם, etc., comes from קְוִים, and is formed by doubling the last radical. Most of the lexicons and grammars name the class *b*, Pilel, Pulal, etc., because, in regular verbs, the shape of these conjugations would be like נְלִטְקָה, נְלִטְקָה, etc. But as these conjugations scarcely have an existence in regular verbs, (and have not even a similar corresponding one in the Arabic, excepting the very rare and peculiar conj. IX. and XI.), so it is much better, for the sake of perspicuity, to name them as I have done here. *A potiori nomen fit*, is a good rule in making out artificial denominations of this nature.

Unusual Conjugations.

[§ 176. Most of them are of very rare occurrence; and several of them occur not more than two or three times, in the whole Scriptures. They are as follows; viz.

(1) *Hothpaal* or *Huthpaal*, נְחַתְּפָה, נְחַתְּפָה, both passive forms of Hithpael; comp. Pual in § 174. They are of very rare occurrence.

(2) *Pilel* active and *Pulal* passive, נְלִטְקָה, נְלִטְקָה (comp. § 175. *b* Note), occurring only in five or six cases, in regular verbs.

(3) *Pilpel* active and *Polpal* passive, formed out of verbs נָעַ and נָעַ, by repeating the first and last radicals; e. g. from נָעַ, comes נְנָעַ, נְנָעַ; from בָּיָל, בְּנָיָל and בְּנָלָל. These are equivalent to the forms from the same verbs, described in § 175. *a. b.*

(4) A form *Tiphel* seems to have been in existence; e. g. תְּחִרְתָּה from תִּחְרֹה, לְגַדְּלָה a denominative (§ 171. *c*) from גַּדְּלָה. Once we have a *Poel* form; e. g. in הַצְּזִיר, in all respects a ḥāṭaṣ λεγόμενον in Hebrew.

Note. Other conjugations are made by some grammarians; but they are disputed ones, and it is of little or no importance to the student to insert them here, as his lexicon will give him the requisite information.]

[§ 177. PLURILITERAL VERBS, i. e. verbs whose root consists of more than three letters, take the following forms; viz. קְרִישָׁה, קְרִישָׁה, שְׁאָנָן, שְׁאָנָן, active; בְּרִיבָשָׁה, בְּרִיבָשָׁה, חֲמִירָמָה, passive.

§ 178. No one verb in Hebrew exhibits all the conjugations above mentioned; and very few exhibit even all the usual ones in § 174.

Neither is the active or passive meaning *always* attached to the forms under which it is ranged; as will be seen in the sequel. *Predominant* usage directs the classification of the respective conjugations.

§ 179. The names of all the *derived* conjugations are borrowed from the various forms of the verb נָאַת, which the old grammarians used in constructing paradigms; and are merely the modes of pronouncing those several forms. The first conjugation is called נָאַת *Qāl*, or (as it is usually written) *Kāl*, i. e. *light*; because it is not, like the derived forms, increased by the addition of any letter to the root. The other names are formed thus; נִיְמָאַת *Niph-yāl*; נִיְמָאַת *Pi-yāl*, Daghesh forte being excluded by the Guttural; נִיְמָאַת *Pū-yāl*, Daghesh being excluded; נִיְמָאַת *Hiph-yāl*; נִיְמָאַת *Hōph-yāl*; נִיְמָאַת *Hīth-pā-yāl*, Daghesh excluded; and so of the unusual conjugations.

§ 180. The third person singular of the praeter tense in Kal, is regarded as the root of all verbs; one class (verbs יָמַד) excepted, whose root is the trilateral Infinitive, e. g. מִקְרָב.

Form and Signification of the usual Conjugations.

§ 181. (a) KAL is generally *active*; but it may be either *transitive* or *intransitive*.

(b) The root, which is the third person singular masculine, has three different forms, distinguished by the final vowels, Pattahh, Tseri, and Hholem.

E. g. נָאַת *to visit*, נָאַת *to be old*, and נָאַת *to fear*.

NOTE 1. The form with final Pattahh is generally *active* and *transitive*; but sometimes it is *intransitive*, as נָאַת *to be great*. The other two forms are usually *intransitive*, but sometimes otherwise.

NOTE 2. Some verbs in Kal have a *passive* meaning; e. g. נָבָשׂ *to inhabit* and *to be inhabited*; נָעַזֵּז *to elevate* and *to be elevated*.

§ 182. (a) FORM OF NIPHAL. It is formed by prefixing Nun to the ground-form of the verb, and dropping the first vowel of the same.

E. g. נְנָאַת, נְנָאַת.

NOTE. The real prefix seems to be נְנָאַת, (in Arabic it is نَنْ). In the Infinitive this develops itself; e. g. נְנָאַת=נְנָאַת, Nun being *assimilated* in the first form, § 107, a. The appropriate pointing of the prefix Nun, in the Praeter, would be Sheva (ן); but short Hhireq is necessarily substituted for it, inasmuch as the vowel under the first radical

falls away, § 137; or an equivalent vowel must be substituted, in case the first radical is a Guttural, § 138.

(b) SIGNIFICATIONS OF NIPHAL. (1) It is *passive* of Kal, when Kal is transitive. (2) *Passive* of Piel, or of Hiphil, when they are transitive and Kal is intransitive. (3) It is often a *reflexive* form, corresponding to the middle voice of the Greeks; as **הִנֵּצְרָה** *watch thyself*, **לֹא שָׁבָשׁ** *he asked for himself*. Such are the *usual* meanings; but,

(4) It also has an *intransitive* sense, and often expresses passion or affection; as **נָאַנְחָה** *he was sick*, in Kal **הִנְחָה** with the same sense; **נָאַנְחָה** *to sigh*. (5) To show one's self as doing a thing, or as suffering it to be done; e. g. **בְּכָבֶד** *to show one's self honourable*, **עֲצָצָם** (=עֲגָגָם) *to exhibit one's self as smitten*, **תְּמַצֵּעַ** *to suffer one's self to be entreated*. (6) To express reciprocal action; as **טְמַטֵּבַן** *to contend*, viz. with another; **טְמַלְגֵבַן** *to fight*, viz. with an enemy; **נוֹרָעַ** *to confer*, viz. with another. (7) Sometimes simply as Kal; e. g. **עֲשָׂבַבְנָה** *juravit*.

Note. It is often used in such a connection that it must be translated by a corresponding verb having *can*, *may*, *must*, *ought*, *could*, *would*, *should*, etc., before it; e. g. Gen. 6: 21. 16: 10. 20: 9. etc.

§ 183. (a) FORM OF PIEL. This is characterized by a doubling of the middle radical; as **קְפַלָּה**.

NOTE. In case the middle radical is a Guttural, and cannot take a Daghesh forte, the preceding vowel is prolonged as a compensation (§ 111. § 112); e. g. **בְּרַךְ** for **בְּרַךְךְ**, etc.

(b) SIGNIFICATIONS OF PIEL. (1) It is *causative* of Kal; e. g. **בְּבָאָה** *to perish*, **בְּבָאָה** *to cause to perish*. This is the predominant meaning.

(2) To let any thing or person be or do thus and so; to regard or exhibit it or him as being or doing thus or so; e. g. **הַלִּיחָה** *to let one live*; **קְצָצָה** *to show or pronounce one to be just*; **אֲנַצְבָּה** *to pronounce one unclean*. (3) It is *intensive* of Kal: e. g. **לֹא שָׁבָשׁ** *to ask*, **לֹא שָׁבָשׁ** *to beg*; **שְׁבָרָה** *to break*, **שְׁבָרָה** *to dash in pieces*. (4) It has a *privative* sense; e. g. **בְּכָרָה** *to know*, **בְּכָרָה** *to misapprehend*; Hiph. **שְׁרַשְׁתָּה** *to take root*, Piel **שְׁרַשְׁתָּה** *to root out*. (5) It often agrees in signification with Kal *transitive*; seldom has it an *intransitive* meaning. (6) Sometimes it has a *reflexive* sense; e. g. Gen. 41: 14, **וַיְגַדֵּל** *and he shaved himself*.

§ 184 PUAL. This is simply the *passive* of Piel, and is characterized by a Daghesh in the middle radical, (or a compensation for it when it is excluded), and by Qibbutz short or Qamets Hhateph in the first syllable.

E. g. לְמַקֵּן or לְמַקֵּן *qōt-tāl*.

§ 185. (a) FORM OF HIPHIL. It prefixes He, and inserts Yodh between the two last radicals.

E. g. לְקָטֵל, Hiph. לִקְטֵיל.

(b) SIGNIFICATIONS OF HIPHIL. (1) It is *causative* of Kal; as קָדוֹשׁ to be holy, קָדֹשׁ to make holy. This is the usual meaning.

(2) Not unfrequently is Hiphil used in the same sense (transitive and intransitive) as Kal; e. g. הַשְׁׁחִירָת to corrupt, הַשְׁׁקִירָת to be quiet, הַלְּבִירָת to be white.

NOTE. Seldom are the Piel and Hiphil of the same verb both used in a *causative* sense. When both are employed, it is generally with some shade of difference in their signification; e. g. כִּיבַּד to honour, הַכִּיבַּיד to render powerful.

§ 186. HOPHAL. This is characterized by ה prefixed to the root, accompanied by the vowel Qamets Hhateph or short Qibbutz.

E. g. לְהַקְטֵל or לְהַקְטֵל.

It is usually the *passive* of Hiphil; but it occasionally has an intransitive meaning, as Fut. Hoph. לְיֻכָּל he shall be able, from יָכַל; sometimes an active one, as לְאַתְּהַעֲבֹר ye shall not serve them, Ex. 20: 5. Deut. 5: 9. 13: 3; which, however, is capable of being rendered, *that ye may not be caused to serve*, etc.

§ 187. (a) FORM OF HITHPAEL. It prefixes הַנִּ to the Inf. form of Piel.

E. g. Inf. Pi. לְמַקֵּן, Hith. לְמַקְתֵּן.

(b) The characteristic הַנִּ undergoes several mutations, when it comes before the Sibilants, or the cognate letters. E. g.

(1) Before a Sibilant, the הַ changes places with it; as in the following examples, viz.

ס	Kal	סְבִּل	Hithpa.	הַסְּכִּבל	instead of	לְחַסְּבֵל
ש	—	שְׂגִב	—	הַשְׂתִּיגִב	—	הַחְשִׁיגִב
צ	—	שְׂמִר	—	הַשְׂתִּימִר	—	הַחְשִׁימִר
צ	—	אֶזְקָק	—	הַצְּטִיק	—	הַחְצִיק

In the latter case (צ) the הַ is not only transposed, but changed into its cognate צ. This case, however, is very unfrequent in Hebrew, though common in the cognate languages.

(2) Before a cognate letter the **ת** is more commonly *assimilated*; e. g.

רְבָר	instead of	הַחְרָבָר	from	חָבָר
חְפָר	—	הַחְפָרָה	—	חָפָר
חְפָמֶשׁ	—	הַחְפָמֵשׁ	—	חָפָמֶשׁ

(3) The same usage of assimilation is *occasionally* extended to some other letters; e. g.

ז	as	הַזּוֹבֵר	instead of	הַחְזֹבֵר	from	זָבָר
כ	as	הַכְפֹּה	—	הַחְכֹּפָה	—	כָּפָה
בָּ	as	הַבָּבָא	—	הַחְבָּבָא	—	בָּבָא
רָ	as	אֲרָזָם	—	אֲחִרָזָם	—	רָזָם (§ 112)
שָׁ	as	הַשּׁוֹמֶט	—	הַחְשֹׁמֶט	—	[שָׁמֶט]

(c) **SIGNIFICATIONS OF HITHPAEL.** (1) It is *reflexive* of Piel; as שָׁקַר to sanctify, שָׁקַרְתָּה; *he sanctified himself*. (2) It signifies to make one's self be or do, or to exhibit one's self as being or doing, that which the verb in its ground-form signifies; e. g. הַחְכַּמָּה to show one's self cunning, from בָּבָה to be wise; הַלְּכַדְתָּה to behave one's self proudly, from לְכַד to be great; הַתְּמַלְתָּה to represent one's self as sick, from תְּלַמֵּת to be sick. Also with some slight modifications, as דְּחַכְמָתָה to think one's self wise, from בָּבָה to be wise; שְׁמַרְתָּה to make one's self to be sought, i. e. to conceal one's self, from פָּשַׂת to seek; הַתְּמִלְתָּה to ask favour for one's self, properly to make one gracious, from בְּנַת to be gracious. These are the leading significations.

(3) It is sometimes the passive of Piel; as הַצְּפָנָךְ to number, הַצְּפָנָךְ to be numbered. (4) It is also intransitive; as הַזְּבַחַתָּה to be angry. (5) It is not unfrequently active and transitive; as הַשְׁמַרְתָּה to keep or observe, viz. laws, statutes, etc.

Signification of the unusual Conjugations.

[§ 188. **POEL**, **POAL**, and **HITHPOEL**, are merely substitutes for the daghesh'd conjugations (§ 175 a); as are also Polel, Polal and Hithpolel (§ 175 b); and likewise Pilel and Pulal (§ 176. 2).

NOTE. When the regular Piel, Pual, etc., of verbs עַזְבָּן and עַזְבָּן are employed, together with the forms just mentioned, there is generally some slight distinction of meaning between them, such as is described in § 185. b. Note.]

[§ 189. **PILPAL** and **POLPAL** are only another form for Piel and Pual, § 176. 3.]

[§ 190. HOTHPAAL and HUTHPAAL agree in meaning with Hithpael, when it is used in a *passive* sense.

Note. [The other unfrequent conjugations have generally an *intensive* signification. The pluriliteral verbs are few, and of various significations.]

MODE, TENSE, ETC.

§ 191. The *modes* and *tenses* of verbs are very limited in Hebrew. The modes are the Indicative, the Imperative, and the Infinitive; the tenses are the Praeter and Future.

§ 192. The *number*, *person* and *gender* of verbs, are expressed with unusual fulness and accuracy.

§ 193. The *ground-forms* of all verbs are (1) *The Praeter*, 3d pers. sing. masc.; which is the ground-form of the past tense and the present participle. (2) *The Infinitive construct*; which is generally regarded as the ground-form of the Future and Imperative.

Note. But in verbs with Future Pattahh, the Infinitive construct takes *Hholem* regularly; which seems to be at variance with this principle; at least it is an exception (a large one too) to the maxim just laid down, see § 212. 2. § 230, respecting the Inf. const. as a ground-form. However, out of Kal the Inf. may well be taken as the ground-form of the Future and Imperative in all the conjugations; and even the Participles in Piel, Pual, Hiphil, Hophal, and Hithpael, are derived from the Infinitive form in the same conjugations.

§ 194. *The Praeter* is declined by adding to the root (the 3d pers. sing. masc.) fragments of pronouns, in order to designate person and gender; e. g.

Singular.

3 mas.	לְמַקֵּן	ground-form.
3 fem.	לְמַקְּנָה	by adding הִ . . . fragment of דִּיאָה
2 mas.	לְמַקְּנָה	— הִ תְּ — אַתָּה
2 fem.	לְמַקְּנָה	— הִ תְּ — אַתְּ אֲתָּה
1 com.	לְמַקְּנָה	— תְּ תְּ prob. from obs. אֲתָּה

Plural.

3 com.	לְמַטָּקָה	by adding	וְ	אֵין	derivation unknown
2 mas.	לְמַטָּקָה	—	וְ	תִּמְ	fragment of לְמַתָּא
2 fem.	לְמַטָּקָה	—	וְ	תִּתְּהָ	— —
1 com.	לְמַטָּקָה	—	וְ	תִּתְּנָה	— —

§ 195. *The Inf. construct* in Kal (the usual ground-form of the Fut. and Imp. mood) has, like the Praeter Kal (§ 181. b), three forms; viz. לְמַטָּל, לְמַכְבֵּד, נְתַזֵּן. The Inf. in the *derived* conjugations, takes the vowels peculiar to such conjugations respectively.

NOTE. Besides these endings, the Inf. of regular verbs, specially in Kal, sometimes takes the form of a fem. noun, § 212. 3; and in some irregular ones, the fem. form in Kal is almost the only one in use, e. g. in verbs Pe Yodh, etc.

§ 196. *The Infinitive absolute* takes Qamets in the first syllable, and Hholem impure in the last.

E. g. לְמַטָּקָה.

NOTE. This form is preserved even in most of the irregular verbs. In verbs יָצַא, however, we have יָמַק for יָמַקְ. The *derived* conjugations preserve, for the most part, the final Hholem impure in the Inf. absolute; e. g. Niph. לְמַתָּא, Piel לְמַטָּקָה, Pual לְמַטָּקָה. Hiphil has Tseri; as לְמַתָּא or לְמַטָּקָה. The variations will be noted under the respective classes of verbs.

§ 197. *The Future tense* is declined by *prefixing* fragments of pronouns to the ground-form, i. e. the Inf. construct; and also by *suffixing* them, in some cases, in order to mark the gender, or number, or both.

Compare the Praeter (§ 194), which is declined by the aid of formative *suffixes* only. The following table exhibits the probable derivation of most of the Fut. formative prefixes and suffixes.

Singular.

Inf. const. לְמַטָּקָה ground-form.

3 masc.	לְמַטָּקָה	by prefixing	— וְ	{ prob. from אֶחָד, וְ for וְ to begin a word.
3 fem.	לְמַטָּקָה	—	— וְ	deriv. uncertain.
2 masc.	לְמַטָּקָה	—	— וְ	from אֶתְהָ.
2 fem.	לְמַטָּקָה	— by suff. and pref., וְ — וְ	— וְ	{ pref. from אֶתְהָ; suff. from אֶתְהָ to mark the fem.
1 com.	לְמַטָּקָה	by prefixing	— וְ	from אֶתְנָה.

Plural.

- | | | | | |
|---------|-----------------|--------------------|--------------|--|
| 3 masc. | בְּמַטָּקֵב | by suff. and pref. | — | deriv. of בָּטָקֵב uncertain. |
| 3 fem. | בְּמַטָּקֵבָה | — | תִּתְּחַנֵּן | deriv. of בָּטָקֵב uncertain;
תִּתְּחַנֵּן from בָּטָקֵב. |
| 2 masc. | בְּמַטָּקֵבָי | — | תִּתְּחַנֵּן | pref. from בָּטָקֵב. |
| 2 fem. | בְּמַטָּקֵבָתָה | — | תִּתְּחַנֵּן | prefix from בָּטָקֵב; תִּתְּחַנֵּן from בָּטָקֵב. |
| 1 com. | בְּמַטָּקֵבָךְ | by prefixing | — | from בָּטָקֵב. |

[§ 193. *The formative prefixes or praformatives* of the Fut. would appropriately have a Sheva for their vowel-pointing, (as in Piel and Pual they have); but the vowel here receives various modifications according to the pointing of the letter which follows; §§ 136—139.]

[§ 199. In the derived conjugations, Niphal, Hiphil, Hophal, and Hithpael, the *praeformatives* of the Fut. usually expel the characteristics of the conjugation, and transfer their vowel points to themselves, § 118; e. g.

Fut. Niphal	instead of	from Inf.
— — in verbs	וְקַתֵּל	קָטַל
— Hiphil	וְקִטְלֵל	קִטְלָה
— — in verbs	וְקִטְלֵנִי	קִטְלָה
— Hophal	וְקִטְלֵל	קִטְלָה
— — in verbs	וְקִטְלֵנִי	קִטְלָה
— Hithpael	וְקִטְלֵל	[ה]קִטְלָה

200. *The final vowel of the Fut.* may be (like that of the Praeter and Inf.) either Hholem, Pattahh, or Tseri.

E. g. *Hholem*; which is by far the most usual form, as חַמְקִיר. *Pat-tahh*; which is common in *intransitive* verbs having a *Praeter* with *Tseri*, and also in verbs with a Guttural in the final syllable, and some others, as חַמְצָא=חַמְצֵא, יַמְצָא=יַמְצֵא, יַכְבֹּד=יַכְבֹּד, etc. *Tseri*, as יַמְצֵן=יַמְצֵן, יַשְׁבֵּת=יַשְׁבֵּת, etc.

§ 201. *The Imperative* follows the same analogy as the Future, usually taking the same vowels in its final syllable, and for the like reasons. It is declined by means of suffix-fragments, like those in the Praeter and Future.

NOTE. The Imp. has only the *second* persons. When an Imp. sense for the 1st and 3d persons was needed, the Hebrews employed those persons respectively of the Fut. tense.

§ 202. *The participles* in Kal are both active and pas-

sive; in the other conjugations there is but *one* form, which follows the respective conjugations with regard to its meaning.

E. g. Kal scribens, קְרַבְתִּיב *scriptum*. But in verbs with final Tseri and Hholem, the part. present retains the form of the Praeter, as Praet. נָכַרְתִּי, part. נָכַרְתָּ; Praet. יָגַרְתִּי, part. יָגַרְתָּ; so in verbs יָשַׁעַ, Praet. יָשַׁעַ, part. יָשַׁעַ. In Niphal the same principle prevails, with a slight variation; as Niph. נָקַרְתִּי, part. נָקַרְתָּ, i. e. with final Pattahh prolonged.

NOTE 1. *Intransitive verbs* usually have but one form of the participle in Kal; which may have either an *active* or *passive* meaning, as the case requires.

NOTE 2. Beyond Niphal, all the participles are derived from the Inf. form of their respective conjugations, by prefixing מְ, and dropping the characteristic וְ where it occurs; e. g. Piel נְמֻקָּדֵם, Pual נְמֻקָּדֵם, Hiphil נְמֻקָּדֵם, Hophal נְמֻקָּדֵם, Hithpael נְמֻקָּדֵם. In the *passive* forms, the final Pattahh of the ground-form is prolonged, i. e. it becomes Qamets. Any departures from this principle will be noticed where they occur.

NOTE 3. Participles are declined in the same manner as adjectives, having sing. and plur. forms of the masc. and fem. gender.

Subjunctive and Optative Moods.

§ 203. The Hebrew has neither of these in separate, regularly defined forms, as in Greek; but it employs in the room of them, and to a certain extent, *peculiar forms of the Fut. tense*.

Note. In the Arabic, the usage of the Fut. in this way, is far more defined and general than in the Hebrew. In Syriac and Chaldee, the usage does not at all appear. The Hebrew use is a kind of medium between the two, as it is somewhat frequent, and yet far from being general.

§ 204. The Future is varied, for the purpose of expressing an *optative* or *conditional* sense, by paragoge and apocope.

(a) *By paragoge*, viz. of הָיָה and sometimes הָיָץ; e. g. Fut. אָרַבְתִּי, with paragoge הָיָה אָרַבְתִּי; so אָזַמְרָה, אָזַמְרָתִי, with paragoge הָיָה אָזַמְרָתִי; parag. יָרַשְׁתִּי.

(b) *By a kind of apocope*; which generally consists in rendering shorter the final long vowel; and in some cases, in casting away the

final letter and vowel; e. g. לְמַתֵּחַ, apoc. לְמַתָּחַ; יִמְתֹּה, apoc. יִמְתַּה with Hholem pure, (which is shorter than ה); תְּמַצֵּא, apoc. תְּמַצַּא.

§ 205. *The paragogic Future* is, for the most part, confined to the 1st person, singular and plural; the 2d and 3d persons rarely exhibiting it. It is employed in all the conjugations; but it is very rare in the *passive* ones and in verbs הַלְׁ. It is used,

(a) As an *Optative*; e. g. אֶמְתַּחַ let me die. (b) To express excitement, urging, assurance, strong determination; as אֶלְכָה I must go, אֶעֱרֵה let me rise up, אֶדְבָּרָה I am resolved to speak, אֶלְכָה let us go, etc. (c) After the particles נִכְזַּבְנִי, נִתְמַכְנִי (that), it expresses the latter part of conditional sentences; as אֲסִפָּרָה אֲמַנְנִי, so that I may declare; נִנְאַכְלָה that we may eat. (d) In some cases, it is used in this last (conditional) sense, where the particle is omitted.

NOTE 1. Examples of paroge in respect to the *third* and *second* persons of verbs, may be found in Is. 5: 19. Ezek. 23: 20. Ps. 20: 4.

NOTE 2. *Vav conversive* (§ 208) frequently occasions the *paragogic* form of the verb in the first person to be adopted, particularly in the later Hebrew; but not with any speciality of meaning, as וָאֹמַרְהָ and I said, Gen. 41: 11 וָנָחַדְהָ and we dreamed; comp. § 206. Note 1.

§ 206. *The apocopate Future*, on the other hand, is mostly confined to the 2d and 3d persons, rarely making its appearance in the first; e. g.

Reg. verb Hiph.	לִקְטַּח	apoc.	לִקְטַּרְתִּי	apoc.	לִקְטַּרְתִּים
Verbs הַ	Kal	יִמְתֹּה	—	יִמְתַּה	—
	Hiph.	יִמְתַּחַ	—	יִמְתַּחַ	—
			(בְּ)		(בְּ)
Verbs הַהָּ	Kal	יִגְנַּה	—	גַּנְהַה	—
	Piel	יִגְנַּבְנִי	—	גַּנְבַּלְתִּי	—
	Hiph.	יִגְנַּבְנִי	—	גַּנְבַּלְתִּי	—
	Hithp.	יִגְנַּבְנִיתִי	—	גַּנְבַּלְתִּיתִי	—

This Future is employed, (a) To express command, wish, prohibition; e. g. יְכַרְתֵּה let him destroy; הַלֹּא hide not. (b) After נִ in a conditional sentence; as וְיִגְדַּל that he may tell. (c) After the particles of negation, אַל, לֹא; as אַל תַּסְתַּרְתֵּר thou shalt not add; רֹאשׁוֹתְךָ לֹא thou shalt not be preferred.

[NOTE 1. *Vav conversive* (§ 208) connects itself very often with

such apocopate forms, but frequently without any speciality of meaning; e. g. לְדִבַּר *and he divided*. Comp. § 205. Note 2; also § 101. b.

NOTE 2. The proper apoc. Future is confined to conjugations and forms, such as the table above exhibits. All Futures do by no means admit it, in all the conjugations; nor do all classes of verbs admit it; nor does any verb admit it in cases where it has a formative suffix.

NOTE 3. The apocopate Futures, specially in poetry and in the later Hebrew, are not always of *special* signification, but are often employed as the common ones.]

N. B. The Fut. with retracted accent and final syllable shortened because of this retraction, does not always and of course belong to the Fut. apocopate; for not the apocopate forms only, but also others, occasionally suffer such retraction and shortening of the final syllable; see § 101. b. d.

§ 207. The Imperative, like the Future, has both paragogic and apocopate forms, which give intensity to the meaning.

E. g. *Paragogic*; as שָׁמֵר קִיְמָה, קִוּם, סְפָרָה. *Apocopate*; as לְקַטֵּן (for לְקַטֵּנָה); so מַלְאֵךְ, apoc. מַלְאֵךְ; מַלְאֵךְ apoc. of שְׁמַעַן קָרְאֵבָה, קָרְאֵבָה apoc. of קָרְאֵבָה.

Future with Vav conversive.

§ 208. Vav with Pattahh prefixed to the Future tense, and followed by a Daghesh forte, is called *Vav conversive*; because its usual effect is to convert such Future into a Praeter, in respect to meaning.

E. g. מָרָא *he said*, also וַיָּמָר *he said or and he said*. If the *praeformative* letter of the Fut. be נ, the Daghesh is omitted and the vowel is lengthened; as נְתָקָאָה, § 112. If the *praeformative* letter of the verb have a Sheva simple, Daghesh forte is usually omitted after the Vav; e. g. נְקַרְבָּן, § 73. Note 3.

[**NOTE 1.** *Vav conversive* is often connected with the paragogic first pers. Fut., § 205. Note 2; also with the apocopate 2d and 3d pers. Fut., § 206. Note 1; in many cases without giving an *Optative* or *Subjunctive* meaning to them.

NOTE 2. *Vav conversive* commonly (not always) makes the Future *Milel*, and consequently shortens the final vowel if it be long, § 101. b.

NOTE 3. *Vav conversive* is probably a fragment of the verb חָנוֹה *to be*. The first letter is dropped (as it commonly is in Syriac), and the

fragment וְהִ is united to the Future by assimilating the ה, (as in מה-הִ=מה-הָיָה); so that נֶאֱמַר יָקֹל it was [that] he killed, i. e. he killed. So the Arabians make their Imperfect, only they write out the verb of existence in full; and so the Syrians, except that they employ the participle of the verb of existence.

NOTE 4. When Vav is *not* conversive, and is prefixed to the Fut., it has a different punctuation from the above; e. g. in Gen. 1:6, יְהִי, but with Vav conversive יְהִי קֹדֶם, so יְהִי קֹדֶם, but with Vav conversive יְהִי קֹדֶם.]

Praeter with Vav.

§ 209. *Vav* praefixed to the Praeter is merely a *conjunction*. But it often gives to the Praeter the sense of a Future, because it connects it with a preceding Future or Imperative.

NOTE. As Vav conversive prefixed to the Future, retracts the tone (§ 208. Note 2); so, on the contrary, Vav joined to the *Praeter* usually throws the tone *forward*, as רָשְׁבָרְתִּי, שָׁבְרָתִי, § 101 a.

§ 210. *General remark on the tenses.* The tenses in Hebrew are real *Aorists*, capable of every variety of meaning as to designation of time. See this fully developed in the Syntax, § 503, § 504.

Occasional peculiarities in the forms of Verbs.

[§ 211. The peculiarities now to be noted are not confined to any one conjugation or class of verbs, but apply more or less to all the different conjugations and classes of them.

(a) Paragogic letters are often suffixed to some of the forms; e. g.

(1) *Nun*, to persons ending in י or יְ; as instead of יְרָקְדֵּן, יְרָקְדֵּי, instead of תְּרַבְּכִי, תְּרַבְּכִי; rarely to the Praeter, as יְעַלֵּן instead of עַלְלֵי; see § 109. c. § 146. b. (2) (a) הַ, usually to the Fut. and Imp. active, § 204. § 205. § 207; rarely in the Praeter, as בְּנָתָה for בְּנָתָת; Niph. Praet. fem. בְּנָתָה, with הַ parag. בְּנָתָתְפִּתְחָה; Hiph. fem. הַתְּבִנָּה, with parag. דְּתִבְנָה. (b) Sometimes הַ is used instead of הַ; e. g. 1 Sam. 28: 15, אֶתְנָאָתָה. (3) *Aleph* paragogic or otiant, rarely; as הַלְכֵי, הַלְבִיא, הַלְבִיא, the same; so יְשֻׁוָּבֵי for יְשֻׁוָּבֵי, § 125. a. (4) Participles sometimes take *He* or *Yodh* paragogic, especially the latter, when they are in regimen; as לְאֹתָהָהּ לְמַשְׁפִּלְיָהּ. (5) Sometimes the Inf. mood takes it; as לְהֹשְׁבִּי. (6) Also the Praeter 2d pers. fem., as קְטַבְתִּי.

(b) Forms with Quiescents are sometimes *defectively* written, § 63.

E. g. אָמַרְתִּי for אָמַרְתִּי זֶה; יָזַרְתִּי for יָזַרְתִּי זֶה (comp. § 122. 1); but this usage is rare. Often לִי is written for לֵדָה; as לְעִנְשׂוֹתִי for לְעִנְשׂוֹתִי. Sometimes מִלְאָה for מִלְאָה; as לְמִלְאָה for לְמִלְאָה, יְמִלְאָה, עֲשִׂירָה for עֲשִׂירָה. So לְרִאָה for לְרִאָה, אָרְבָּה, etc.

(c) The prepositions בְּ, בִּ, בֶּן, prefixed to the Inf. of Niphal, often (not always) expel the ה characteristic, and stand in its place; as לְבָקָרָה for לְבָקָרָה; comp. § 199.

(d) *Mem praiformative* in participles is sometimes (rarely) omitted; as חֲמָרָה for חֲמָרָה, בְּחַקּוּבָה for בְּחַקּוּבָה, etc.]

REGULAR VERBS TRANSITIVE.*

NOTES ON PARADIGM I.

The student is first of all to commit paradigm I. of the Verbs. The following notes will serve to explain variations and anomalies. The paradigms are, for convenience' sake, thrown together at the end of the Grammar.

N. B. The learner will be careful to note, that the tone is on the *ultimate* in all cases where it is not marked with an accent over the penult. Particular care, at the outset, will enable him always to accent the verbs rightly, without any trouble.

Kal.

[§ 212. (1) *Praeter*. The unusual forms are 3 fem. sing. in מִתְּנָה, e. g. מִתְּנָה from לְאַזְנָה; also 2 pers. masc. בְּגִרְתָּה for בְּגִרְתָּה (נִגְרָתָה parag.), § 211. 2; תְּלִכְתָּרָה for תְּלִכְתָּרָה 2 pers. sing. fem. (Yodh parag.), § 211. 6.

(2) The example רְכֻבָּה exhibits the Fut. with *Pattahh*, (familiarly called *Fut. A*); but there are very few verbs with such a Future, unless the last syllable has a Guttural in it, or the verb belongs to the classes with final Tseri or Hholem in the Praeter; § 181. b. The Inf. of *rcvbh* is רְכֻבָּה; and so in other cases of the like nature; which seems not to agree with the idea of its being the ground-form of such Futures and Imperatives as take *Pattahh*; § 193. 2.

(3) *Less usual forms of the Infinitive*. Besides the usual forms in the paradigm, there are, (a) Inf. absolute, לְמִלְאָה, Vav omitted; Inf. construct לְמִלְאָה, Vav *fulcrum* only; also as לְמִלְאָה. (b) The Inf. has feminine forms also, though rarely; e. g. like קְשָׁרָה, קְשָׁרָה, קְשָׁרָה; (לְמִלְאָה, like the Chaldee, is doubtful).

* Some of the verbs here treated of are intransitive also; but in general it is otherwise; and so, *a posteriori nomen sit*.

NOTE. The Hholem in the Inf. absolute is impure and immutable ; but in the Inf. const. it is pure and mutable. Hence it is shortened before Maqqeph ; as קְטוּלָה *qetōl*. Before suffixes it is shortened and transposed ; see the Inf. with suffixes in Par. XXII.

(d) *Less usual forms of the Future.* These are נִקְטוּלָה (Vav *fulcrum*), rarely as נִקְטָה except in verbs with a Guttural in the final syllable, or verbs intransitive having a Praeter with Tseri ; still more seldom as נִקְטָה. First pers. parag. as נִקְטָה very rare. In pause נִקְטָה. First pers. parag. as נִקְטָה, § 146 ; with 1 parag. the latter form (בְּבָבָה) becomes נִקְטָה. Three times the 3d plur. fem. has a praiformative נִ instead of נ ; e. g. וַיַּעֲמֹדְתָה instead of וַיַּעֲמֹדְתָה, Dan. 8 : 22, also the like forms in Gen. 30 : 38. 1 Sam. 6 : 12.

(5) *Imperative;* נִקְטוּלָה (Vav *fulcrum*), sometimes as נִקְטָה. Paragogic, נִקְטָה, נִקְטָה, rarely as נִקְטָה, נִקְטָה. Imp. 2d pers. fem. sing. seldom as נִקְטָה, נִקְטָה, 1 Sam. 28 : 8. Second pers. masc. plur. (seldom) נִקְטָה ; in pause, sometimes as נִקְטָה. The Hholem here is pure ; as it is also in the Inf. and Future. A kind of apocopate form is not unfrequent of the 2 pers. fem. plural ; e. g. נִעְמַשׁ with final furtive Patah, instead of נִעְמַשׁ.

NOTE 1. As the Hholem in the Future, Inf., and Imper., is *pure*, whether written without a Vav or with one, it is of course shortened when the accent is thrown off ; e. g. before Maqqeph, נִקְטָה *qiq-tōl*, so before a suffix, נִקְטָה ; Inf. and Imp. נִקְטָה *qetōl*.

NOTE 2. Some verbs have both Fut. *O* and *A* ; e. g. such as שָׁבֵת, שָׁבֵת, שָׁבֵת, etc. (see Lex.) without any difference in their meaning. Others have Fut. *O* and *A*, with a difference in their signification ; e. g. קָצֵר, קָצֵר, שָׁבֵת, שָׁבֵת, etc. (see lexicon).

(6) *Participles active.* Frequently written נִקְטָה, although the Hholem is *impure*, § 63 ; very seldom as קִוְטִילָה, נִקְטָה, or נִטְלָה, which are doubtful forms. With Yodh parag., נִקְטָה, fem. נִקְטָה (from the fem. form נִקְטָה). Participles are declined as adjectives, having masc. and fem. as well as sing. and plural forms ; see parad. XXI.

(7) *Participles passive.* Sometimes written נִקְטָה (§ 41), seldom as נִקְטָה. The sense is not uniformly *passive*, but sometimes *active* ; often so in neuter and intransitive verbs ; as is the case also in Syriac.]

Niphal.

[§ 213. (1) The *Praeter* has no variations from the paradigm. (1) Inf. abs. נִקְרָא for הִקְרָא, Ezek. 14 : 3 ; הִקְרָא for הִקְרָא, Ps. 68 : 3.

(3) The final Tseri, in the forms of the Inf. const., Fut., and Imp.,

is *pure*, and of course shortened when the accent is thrown off; e. g. **הַשְׁמִרָה**, **הַכָּרֵד**, Inf. **הַתְּחִילָה**. A *disjunctive* accent often changes the Tseri to Pattahh; as **לְמִמְגִיא**, § 129. d. § 145. The actually occurring plur. fem. 2d and 3d persons more usually have Pattahh, even without a *disjunctive* accent, or the presence of a Guttal at; as : **לְאֶחָדָה**, Jer. 24: 2; so that *as to the forms with Tseri, as in the paradigm, it is somewhat doubtful whether they were the predominant ones in the language.*

(4) *Future* 1st pers. sing. often takes Hhireq under the praeformative; e. g. as **לְבָקָשָׁךְ**, **שְׁרָאָךְ**, etc.]

Piel.

[§ 214. (1) *Praeter* sometimes with Seghol, as **בָּרָךְ**; oftener with Pattahh, as **בָּרָךְ**, specially before Maqqeph, as **אָמַתְּתָה**. (2) *Infinitive* fem. forms rather frequent, as **הַמְּרַחֵה**; with suffix, as **אַצְּרֵךְ**. (3) *Imperative A*, as **לְגַעַךְ**. (4) *Participle* sometimes without **ת**, as **חֲזָקָה** for **חֲזָקָתָה**, Eccl. 4: 2. § 108. a. 3. The plur. fem. Future has sometimes Pattahh instead of Tseri, e. g. **הַנְּתַקְתִּית** instead of **הַנְּתַקְתִּתָּה**; comp. § 213. 3.

Note 1. The final Tseri throughout Piel is *pure*; and of course it should be shortened whenever it loses the accent; e. g. **לְקַרְבָּן**. *Nun* parag. usually retains it, as **וְהַכְּבִינָה**.

Note 2. *Daghesh forte* in the middle radical is not unfrequently omitted in writing, when the middle radical has a Sheva; as **שְׁמַרְבֵּשְׁ** for **שְׁמַרְבֵּשָׁה**, § 73. Note 3.]

Pual.

[§ 215. (1) *Praeter* very rarely as **לְמַקְרֵב**, a mere orthographic variation. Once **קָרְבָּה** for **קָרְבָּתָה**. (2) *Participle* sometimes omits **ת**; as **מַקְרֵבָה** for **מַקְרֵבָתָה**, **מַרְכֵבָה** for **מַרְכֵבָתָה**, etc. § 108. a. 3.]

Note. *Daghesh* is sometimes omitted in writing here, as in Piel; see Note 2 above.

Hiphil.

[§ 216. (1) *Praeter* sometimes with Seghol under the **ה**, as **הַכְּבִנָה** instead of **הַכְּבִנָה**. Rarely **ו** is put for **ה**, as **וְאָנַגְנֵתִי** (Is. 63: 3) 1st pers. sing. for **הַאָנַגְנֵתִי**.

(2) *Infinitive absolute* frequently as **לְמַקְרֵבִים**, (once **אַשְׁפְּרִים**) Jer. 25: 3, Chaldee form **ו** for **ה**, or **לְשַׁמְרָה**. (3) *Inf. construct* seldom as **לְמַקְרֵבָה**. With preposition, as **לְמַקְרֵבָה** and **לְמַקְרֵבָתָה**, § 108. b. In a few instances the praeformative has *Hhireq*; as **מַקְרֵבָה**, like the Praeter.

(4) *Future apocopate* **לְמַקְרֵבָה**, and specially with **ו** as **לְמַקְרֵבָה**, having a Tseri pure and mutable, § 206. This of course is shortened, when it loses the accent. A peculiar anomaly of the 3d pers. plur. here, is

וַיְרִקֵּן, וַיָּרֶךְ; יָבֹרֶה, 1 Sam. 14: 22. 31: 2. Jer. 9: 2. This is after the manner of the Aramaean.

(5) *Imperative* takes the apocopate form with Tseri, in the 2d pers. sing. masc. and 2d plur. fem.; but it sometimes has the form הַקְטִיל here; and with parag. הַ- , and with suffix pronouns, it always follows this model; e. g. הַקְטִילְתָּה , הַקְטִילְתָּה .

(6) The apoc. form of the Part. (לְקֹטֵט) in the singular, is doubtful. But plural forms derived from such a singular, sometimes occur; e. g. מְלֹאִים as from מְלָאָם , Jer. 28: 8; מְצֻנִּים as from מְצֹנָה , 2 Chron. 28: 23.

REMARKS. In the Praeter the ֤ is generally held fast, not being exchanged, in the persons where it is used at all, for any other vowel; but in the Inf., Fut., and Imp., the apoc. forms, and those with ֲ prefixed, or preceded by ֱ, take Tseri instead of ֤, which Tseri is for the most part pure and mutable. Instead of this, *Pattahh* is employed when the final syllable of the verb has a Guttural in it, § 236. § 230.]

Note. Respecting the tone-syllable in this conjugation, see § 100.

Hophal.

[§ 217. Some verbs have both forms, i. e. as הַקְטִיל and לְקֹטֵט ; some the one *exclusively*, and some the other. No actual case of the Inf. construct occurs in this conjugation.

In a very few cases, the ְ characteristic of the conjugation remains after the praformative, e. g. תְּהִקְעֵזָה for מְהִקְעֵזָה ; so in Hiph. יְהִרְאָה for יְהִירָה , verb הָרַא . Instances of Hoph. Inf. abs. occur in Ezek. 16: 4 (bis). Josh. 9: 24.]

Hithpael.

§ 218. (1) The end syllable with *Pattahh* is frequent here, which of course makes Qamets in pause; as שְׁקַרְתָּה , שְׁקַרְתָּה . (2) In the second and first person of the Praeter, (where the usual vowel between the second and third radical is *Pattahh*, as in the paradigm), if the tone is thrown off from this penult syllable, it occasionally takes *Hhireg* instead of *Pattahh*; as יְהִשְׁדַּקְתָּה , וְהִרְאָה , סְמַחְתָּה . (3) Maqqeph shortens the forms with Tseri, as this vowel is here pure and mutable; e. g. נְגַנְתָּה . (4) *Nun parag.* usually retains and prolongs the *Pattahh*, when that vowel is used; as גְּרַנְתָּה . (5) *Dagheš forte* in the middle radical is sometimes omitted here, as in Piel and Pual; e. g. יְרִקְתָּה (for יְרִקְתָּה), Judg. 20: 15, the *Pattahh* being prolonged as a compensation.

(6) *The passive of Hithpael*, i. e. HOTHPAEL, sometimes occurs; e. g. **דָּרַיְתָּהּ**, Num. 1: 47. 2: 23; so **מִתְבָּאֵה** (for **מִתְבָּאֵה**), **מִבְּבָסָה** (for **מִבְּבָסָה**), with Qibbutz instead of Qamets Hhateph; comp. § 184.]

Special Forms.

[§ 219. Besides the conjugations of the *regular* verbs here noted, Poel and Poal, also Pilel and Pulal, sometimes occur in them; but such cases are exceedingly rare. E. g. of the former, are **שָׁוַשׁ** and **שָׁרַשׁ**, part. **מִשְׁׁשֶׁת** Job 9: 15, **לִלְשׁׂוֹת** (for so it should be pointed) Ps. 101: 5, **יָרַעֲתִי** 1 Sam. 21: 3; of the latter, **לְלֻכָּה**, **צְמַחַת**, **לְלַמָּזָה**.]

REGULAR VERBS INTRANSITIVE.

NOTES ON PARADIGM II.

§ 220. The 3d pers. sing. Praeter is the principal one which exhibits a departure from the forms of the regular transitive verb; as will be seen by inspection of the paradigms.

§ 221. Verbs final Hholem (of which there are not half a score), generally retain the Hholem in the derived forms; **רָקַעַתִּי** from **רָקַעַ**, **שָׁאַחֲלָתִי** from **שָׁאַחֲלָה**; but not always, as **שָׁאַחֲלָתִי** *shā-khāl-ti* from **שָׁאַחֲלָה**. As the Hholem in these verbs is pure, so it is shortened when it loses the accent; as **תָּרַגְּמַתִּי** *vayā-ghōr-tā*.

§ 222. In the same manner, those few verbs which retain Tseri in the *derived* forms, shorten it either into Hhireq or Seghol when the tone is removed; e. g. **לָרַדִּי**, **רִירַתִּי**; **לָאַשְׁׁחַתִּי**, **שָׁאַחֲלָתִי**.

[NOTE 1. All the futures are with *Pattahh*, unless the Praeter has two forms, *A* and *E*; as **בָּנַשְׁׁתִּי** and **בָּנַשְׁׁתֵּהִי**, Fut. only **בָּנַשְׁׁתִּי**, as in the paradigm.

NOTE 2. *In pause* the Tseri of verbs intransitive most frequently makes its appearance; e. g. **רִירַתִּי**, and so often. In a number of cases, a pause-accent makes the Tseri appear, which elsewhere does not appear; as **בָּנַשְׁׁתִּי**, **בָּנַשְׁׁתֵּהִי** only in pause.

NOTE 3. Out of Kal the intransitive verbs conform to the model of the transitive ones, and need not separate paradigms. The whole number of them is very small; and the cases of departure in inflection from the model of Par. 1., are comparatively very few.

NOTE 4. The verbs called *intransitive*, are in some cases *transitive*. As before, *a potiori nomen fit.*]

VERBS WITH GUTTURALS.

§ 223. We have seen (§ 179) that the verb נִצְבֵּא, (the example for paradigms in the old grammars), is employed to give *technical* designations to the various forms of verbs. Accordingly, as נ is the first letter in this verb, צ the second, and ב the third; so verbs with Gutturals may be denominated נ guttural, צ guttural, ב guttural, whose first, or second, or third radical letter is a Guttural.

Verbs Pe Guttural; Par. III. IV.

§ 224. Where other verbs would take a simple Sheva under the first radical, these *more usually* have a composite Sheva. This may be called *the smooth enunciation*.

E. g. יָצַר, מִצְרָא, קִצְרָן, מִצְרָעָה, מִצְרָעָה, etc.

Note 1. The *praeformative* letters must have the short vowel which corresponds with the composite Shevas, in such cases; see § 139. This extends to the letters formative of conjugation, as well as of tense; e. g. Niph. נִצְבֵּא, Hiph. הִצְבֵּא; Hoph. הִצְבֵּא, etc.

Note 2. When the final vowel is Hholem, the preceding vowels are generally (ָ); but when it is Patahh, they are usually (ַ); e. g. נִצְבֵּא, קִצְרָן. Yet such forms as יִצְבֶּה do sometimes occur.

Note 3. As (ָ) seems to be shorter than (ַ), so the first is sometimes put for the second, where a more rapid enunciation is required; e. g. יָצַרְתָּ, but with יָצַרְתָּ, רִצְבְּעָמָרְתָּ.

§ 225. But not unfrequently the Guttural retains Sheva simple; and then the vowel under the preformative, etc., is still the same as it would be in case a composite Sheva had been employed; i. e. verbs Pe Guttural do *not* employ the regular short Hhireq under praeformatives in the Fut., etc., but some other short vowel. This may be called *the rough enunciation*.

E. g. רִצְבָּא, יִצְרָא, גִּדְפָּא, שִׁבְבָּא, instead of רִצְבָּא, יִצְרָא, גִּדְפָּא, שִׁבְבָּא. Only the verbs חִנְחָה and חִנְחָה in Pe Guttural make such forms as חִנְחָה and חִנְחָה.

§ 226. When, in the course of inflection, a simple Sheva comes immediately to follow a composite Sheva under the Guttural, the Guttural assumes the corresponding short vowel; see § 140.

E. g. יְמַרֵּךְ, not יְמַרֵּעַ, which would make an impossible syllable, § 42. § 140. So יְמַרְאָה, not יְמַרְעָה; הַלִּמְדָרָה, not הַלִּמְדָעָה.

§ 227. Where the first radical would regularly be doubled, (as in the Inf. Fut. and Imp. of Niphal), but this is prevented by its being a Guttural (§ 111), the preceding vowel is lengthened (§ 112), as the paradigms shews.

Note. In this respect verbs Pe Resh agree with verbs Pe Guttural, § 111; e. g. תְּרַמֵּם תְּרַמְּם instead of תְּרַמְּם.

Notes on the Paradigm.

[§ 228. (a) KAL. (1) *Inf. construct*, receiving prefix-prepositions with a Sheva, causes them to be pointed as the *praeformatives* in the Future are; e. g. יְמַרְאָה, יְמַרְאָה, also לְאַכְלָה. Inf. fem. like יְמַשְׁׁבָּחָה, יְמַשְׁׁבָּחָה, which last form is very unusual.

(2) *The Future* has two forms; as will be seen in the paradigm. Aleph here, whether a *radical*, or a *praeformative* of the first pers. sing., takes the Seghol vowels in preference to the others. The two forms אֶ- and אַ- are not unfrequently interchanged in the Fut. of the same verbs; and sometimes the singular has one form, and the plural another, just as adjunct words may require the pronunciation to be more or less rapid; e. g. מְלֹאת, plur. מְלֹאות. The reason of their exchange for each other, in many cases, is not apparent to us. It depended, probably, on the niceties of *vivā voce* enunciation.

The Futures with the rough enunciation, i. e. with Sheva simple, are as רְאִיָּה, לְבָדָקָה, usually having Pattahh in the first syllable when the last is *O*, and Seghol when the last is *A*; which last is probably an expedient in order to avoid the repetition of two Pattahhs. The declension of these forms is otherwise regular, as in Par. I.; excepting that where the *final* Pattahh falls away, the praeformative may take, and sometimes does take, Pattahh; as יְחִיטָרָה, while the plural is יְחִיטָרָה.

(3) *Imperative* with אַ, as קְרַבָּא, אֲזַבָּא. With הַ parag., as אֲסַפֵּה. Imp. fem. sing. גְּדִילָה Ruth 3:15, a peculiar form.

(b) NIPIHAL. The common vowel of the first syllable is of the Seghol class; e. g. יְמַרְאָה, or (according to the rough enunciation) יְמַרְעָה. But in the Inf. absolute with Hholem final, it is Pattahh (comp. a. 2 above), as יְמַרְעָה, יְמַרְעָה; very seldom with Pattahh in other cases, yet sometimes so, as יְמַרְעָה Gen. 31:27. Vav prefixed commonly occasions Pattahh; comp. § 224. Note 3. The increased

forms of the Part. also receive it; as **נָעַלְמָה**, **נָעַלְמִים**. In Esth. 8:8, we find **נָעַלְמָה**, a Part. *sui generis*.

(c) HIPHIL. (1) Sometimes with the rough enunciation, as **חֲלֵבֶר**. Peculiar is **חֲלֵבֶר**, § 142. e. 1. Vav prefixed changes the composite Sheva to the *A* class; e. g. **וְהַצְבֵּרְתָּא**, i. e. it hastens the pronunciation of the first part of the word, because the tone is thrown forward; comp. § 224. Note 3. (2) *Inf. abs. and constr.* are sometimes interchanged in their usage; e. g. **הַעֲבֵיר** (Josh. 7:7) for *Inf. absolute*; **הַצְבֵּר**, *Inf. abs.* (Deut. 26:12) for *Inf. const.* (3) *Future* with rough enunciation **חֲבֵסֶר**; and so the Part. **מְחַסֵּר**. (4) **מִין** is for **אֲזַנְךָ**, § 119. c. 1; for the omission of the **א**, see § 118. Note 3.

(4) HOPHAL. With rough enunciation, **חֲדֹקֶר**; also (rarely) **חֲצֹבֶר**, § 142. e. 1; **חֲלֹקֶר**, *Inf. abs. sui generis*, Ezek. 16:4.

NOTE. The Daghesh'd conjugations (i. e. Piel, Pual, and Hithpael) are *regular*, because they can never have a Sheva under their first radical.]

Verbs Ayin Guttural; Par. V.

§ 229. Where other verbs have Sheva simple under the *middle* radical, these take a composite Sheva, § 49.

§ 230. Final syllables in the ground-forms of any of the conjugations, having Hholem or Tseri in them, may exchange these for Pattahh. In Kal this is usual; in the other conjugations, less common. But still, the *Inf. const.* in Kal takes Hholem; comp. § 244. b. Note 2.

E. g. *Fut.* **קָצֵן**, rarely as **קָצֵה**; *Piel*, **קָרַגְתָּם** (see § 33); *Hiphil* *Imp.* **קָרַזְתָּ**, etc. Verbs Ayin Resh sometimes imitate this.

§ 231. As the conjugations Piel, Pual, Hithpael, cannot admit a Daghesh in the middle radical, they prolong the preceding vowel as a compensation, in cases where analogy would require such a Daghesh. Verbs Ayin Resh imitate them in this; § 111. § 112.

Notes on Paradigm V.

[§ 232. (a) KAL. (1) *Inf. fem.* as **שְׁתִּיכְלָה**, **שְׁתִּיכְלָה**; also as **רְתִּיכְתָּה**. (2) *Future anomalous* **קְשִׁיכָה**, § 142. e. 1.

(b) PIEL. Praeter with middle נ, takes either Tseri or Hhireq impure before it; as **אָנָּטַתְּ**, **צָרַתְּ**. Middle ה prefixes impure Hhireq; as **כָּהֵן**. Middle ח and ע, Hhireq impure and rarely Tseri; as **כָּחֵשׁ**, **בָּעֵר**, **אָתֵר**. Resh demands Tseri; as **בָּרֶךְ**.

Future, Inf., Imp., and Part. with middle נ and ר, *usually* require Qamets before them; as **וְאָאָרְךָ**, **וְבָרְךָ**, **מִבְּרָךְ**. But ה, ח, ע, most commonly prefix Pattahh; as **וְפָרָחָם**, **וְרָגָם**, **וְגָזָר**, etc. Yet Qamets is sometimes used here; and even in the same verb, the Inf. may have one of these vowels, and the Fut. another; e. g. Inf. **בָּעֵרְךָ**, Fut. **יָבְעֵרְךָ**, etc.

(c) PUAL. Here compensation is usually made for Daghesh excluded, by Hholem, e. g. **לְאָגָן**, **בְּרָאָגָן**; but sometimes by Qibbutz impure, as **גְּחִזָּם**, **גְּחִזָּרָם**; see § 33.

(d) HITHPAEL. Here the vowel before the Guttural is varied, just as in the fut. Piel; see above under b. The accent affects Pattahh here in a peculiar way; e. g. **הַתְּחִזְמֹתִיר**, instead of **הַתְּחִזְמֹתִירִי**, which is explained by § 142. a, and § 144. **גְּמָנָאָמָן**=**גְּמָנָאָמָןִי** (§ 187. b. 3) is an instance of *Hithpoel*.]

Verbs Lamedh Guttural; Par. VI.

§ 233. Where by analogy the Guttural must have a Sheva, the vowel-points are regular.

NOTE. The 2d pers. sing. fem. takes a furtive Pattahh under the Guttural; e. g. **תְּמַעַטְּשָׁ** instead of **תְּמַעַטְּשָׁהָ**; § 52. 2. If the Pattahh under ע here was a proper vowel, the pointing would be **תְּמַעַטְּשָׁהָ**, i. e. with **ת** *Raphé*. Punctuation like **תְּמַעַטְּשָׁהָ** is very rare.

§ 234. Where the Guttural is preceded by נ, נ, ר, immutable, it takes a Pattahh furtive, § 69.

E. g. in the Inf. absolute and in the Part. pass. of Kal; in Hiph. throughout, where ר is usually retained. The Inf. const. in Kal commonly follows the same usage, as **צָלָשָׁ**; compare (§ 230) a similar punctuation as it respects the Hholem.

§ 235. In Kal, the Fut. and Imp. nearly always take Pattahh; also the fem. Part. Segholate; as **מְעֻתָּשָׁ**.

NOTE. The Imp. appears to have Hholem sometimes; e. g. **מְבָנָה**, Gen. 43: 16.

§ 236. All the forms with pure final *Tseri* may retain

it, and put a Pattahh *furtive* under the Guttural; or they may substitute a real Pattahh instead of these vowels.

E. g. עֲמַדְתִּי or עֲמַדְתָּה.

NOTE 1. *Prolonged* forms, i. e. such as the Inf. abs., the forms with a pause-accent, etc., retain Tseri. The *apocopate* forms take Pattahh.

NOTE 2. Verbs נָבַל frequently imitate this class of guttural verbs, by taking Pattahh as their final vowel.

IRREGULAR VERBS.

§ 237. Under this class are included all those in which any of the radical letters are *dropped*, or *assimilated*, or in which they become *quiescent*.

§ 238. These may be most conveniently distributed into (a) Those which are irregular נָ, i. e. in the first radical (§ 223). (b) Those which are irregular פָּ, i. e. in their second radical. (c) Those which are irregular בָּ, i. e. in their third radical. (d) Those which are irregular נָ and פָּ, i. e. in their first and third radical.

I. CLASS OF IRREGULAR VERBS.

§ 239. These consist of verbs נָפַת, פָּנָא, and נָפָא, i. e. whose first radical is neither נָ, פָּ, or נָ.

VERBS PE ALEPH; PAR. VII.

§ 240. In most cases, verbs with נָ for their first radical belong to the class Pe Guttural, above described, נָ being treated as a Guttural. The verbs which really belong to the class now in question, are those in which נָ as first radical is quiescent.

[NOTE. Of these there are only five, viz. נָבַדְתִּי, נָבַדְתָּה, נָבַדְתָּם, נָמַרְתִּי, נָמַרְתָּה. Three more, viz. נָבַדְתִּי, נָמַרְתִּי, נָמַרְתָּה, sometimes exhibit a *quiescent* נָ, and sometimes a *guttural* one; e. g. נָמַרְתִּי, נָמַרְתָּה. For other explanations, see under paradigm VII.]

Notes on the Paradigm.

[§ 241. (a) KAL. (1) *The Future* drops נ quiescent of the root in the 1st pers. sing., and retains only the נ praiformative which designates the first person; e. g. אָמַר instead of אָמַר, thus avoiding the occurrence of two Alephs. (2) In a very few cases, the first syllable takes a *Tseri* instead of a Hholem; as יְאָמַר (not אָמַר); in אָמַב the Fut. has both forms, e. g. 1st pers. sing. אָמַב and אָמַב. The last syllable in these verbs usually exhibits Tseri, specially when it has a *disjunctive* accent; e. g. לִיְמֹר; with a *conjunctive* one, Pattahh is very common in the same syllable, e. g. לִיְמֹר.

NOTE. Quiescent נ here is not unfrequently omitted in writing; as נְסָר for נָסָר, יְמָרֵי for יָמָר, etc.; see § 63.

(3) *Inf. construct* from אָמַר, נְאָמַר, § 119. c. 1. *Imperative* once אָמַר, for אָמַר, see § 119. d. 2.

(b) *Derived conjugations.* (1) NIPHAL once as נְאָמֵן. (2) PIEL admits contraction; as נְלֻכָּה for נָלַכָּה, חְזִיר for חָזִיר; see § 118. Note 3. (3) HIPHIL also admits contraction, in a little different manner; e. g. וְאָכַל for וְאָכַל (with accent retracted § 129) instead of וְאָכַל, וְאָכַל for וְאָכַל; see § 119. c. 1. Fut. once with Hholem, as אָכַרְתָּ, Jer. 46: 8.—*Imperative*, הֲקָרֶרֶת for הֲקָרְרָה, § 119. c. 1. (4) HOPHAL (ו for נ § 122. 2) for וְאָכַל, like the contractions in § 119. c. 1.]

VERBS PE YODH; PAR. VIII—X.

§ 242. These may be divided into *three* classes; viz. (1) Such as have (originally) a Vav for the first radical; e. g. יְלָד=יְלָד. (2) Those whose first radical is properly Yodh; as יְמָב. (3) Such as follow the analogy of verbs Pe Nun, in assimilating the first radical in the Future, etc.

FIRST CLASS OF VERBS PE YODH; PAR. VIII.

§ 243. (a) In Inf., Fut., and Imp. of Kal, the Yodh is for the most part *dropped*; the Praeter and Part. are regular.

(b) In Niphal, Hiphil, and Hophal, the original י ap-

pears; but it is *quiescent*, except in the Inf., Fut., and Imp. of Niphal, where it is moveable.

§ 244. The Inf., Fut., and Imp. of Kal exhibit two forms; viz. one with *final Tseri*, and another with *final Pattahh*.

(a) *The forms with final Tseri* take Tseri in the first syllable also, and more generally omit the Yodh; as בְּשִׁיר, etc., as in Par. VIII.

[NOTE. The Fut. sometimes (rarely) retains the Yodh in the writing of these verbs; as 1 pers. sing. Fut. parag. זָרַעֲנָה (from זָרַעַ), זָרַקְנָה (from זָרַקַּ), with final Pattahh because of the Resh. With a Guttural in the final syllable, Pattahh of course usually takes the place of Tseri; as עָרַבְנָה, not עָרַבָּה. In the Inf. const. and Imp. of Kal, Yodh disappears almost throughout, in the forms with final Tseri.]

(b) *But the forms with final Pattahh* more usually retain the Yodh in Inf., Imp., and Fut. of Kal; and the Fut. takes Hhireq magnum in the first syllable; as עָרַבְנָה, עָרַבְתָּה, עָרַבְתָּשׁ, עָרַבְתָּשׁוּ; see in Par. VIII.

[NOTE 1. Yodh quiescent is sometimes omitted here in writing; as שְׁרָאֵן for שְׁרָאֵן, Ps. 102 : 5, § 63. So יְרָאֵי for יְרָאֵי.]

NOTE 2. The Inf. construct of the masc. form, is not analogical here with that of the forms with final Tseri in the Future. It takes Hholem; as עָרַבְתָּשׁוּן. One would naturally expect Pattahh.]

§ 245. *The derived conjugations* of both these classes of verbs are alike; the model is exhibited in the paradigms of Niphal, Hiphil, and Hophal.

[§ 246. Some verbs פִּי take both the forms above noted.

E. g. זָקַר, Imp. זָקַר and זָקַר; יִזְקַר, Fut. יִזְקַר, also זָקַר or זָקַר. The lexicons note such.]

Notes on the Paradigm.

[§ 247. KAL. (a) The Inf. of the class Fut. Tseri has more usually the fem. Segholate ending, as in the paradigm. With a Guttural, Pattahh of course is used; e. g. תְּצַחַק (not תְּצַחַק) from עַצְחָק, § 113. But sometimes the apocopate masc. form is used; as עַצְחָק from עַצְחָק. Another fem. form of the Inf. is as לְדֹהֶה from לְדֹהֶה. The suffix Inf. fem. is as בְּבִתְּהַרְתָּה (שְׁבִתְּהַרְתָּה) from יְרַדְתָּה, etc.

(b) The Inf. of the class Fut. Pattahh is regular; see § 244. b.

Note 2. The feminine forms are as יְבָלָה, from יְרָאָה; יְבָלָה, from יְרָאָה. Forms with Vav *fulcrum*, as יְשַׁבֵּה.

(c) *The Future, which has Tseri final*, is pure, so that it may be shortened; as it is in בְּשִׁבְעָה, with tone retracted, § 129. With פְּרָעָה, parag., as בְּשִׁבְעָה. Altogether anomalous is the Fut. יְגַעַּע.

(d) *The Imperative*; (1) Where the Future is Tseri, commonly takes a *paragogic letter*; as רְכָה, לְכָה (ךְ), from רָכַד, masc. forms; so with פְּרָעָה, parag., as בְּשִׁבְעָה, masc. בְּשִׁבְעָה, § 125. b. (2) The Imp. of the verbs Fut. Pattahh regularly retains its Yodh radical.

(e) NIPHAL. (1) *Future* sometimes retains the Yodh, instead of exchanging it for the original ו; e. g. יְרַחֵל, יְרַחֵל, with retracted tone, § 129.

NOTE. It is peculiar also, that the first pers. sing. here (like the other persons) retains Hhireq in its first syllable, as בְּשִׁבְעָה, שְׁבִעָה, etc.; not בְּשִׁבְעָה, etc., as in most other analogous cases.

(2) Part. plur. const. נְגַנִּים (instead of נְגַנִּים) from נְגַנָּה; also with Tseri, instead of שְׁקָנִים, from שְׁקָנָה.

(f) PIEL. The Fut. here, preceded by Vav conversive, drops the first of its Yodhs, and writes it by a Daghesh in the second; e. g. שְׁבִעָה instead of שְׁבִעָה, וְרִיבְעָה instead of וְרִיבְעָה, etc.

(g) HIPHIL. (1) *The Future* with retracted tone, as יְרַחֵל. Sometimes the characteristic ה is retained in the Future, as יְהֹשֵׁבָה for יְשִׁבָּה; so יְהֹזֶרֶת, מְפֻטָּה, from יְהֹזֶרֶת, מְפֻטָּה; comp. § 199. (2) *The Imperative* sometimes retains its Vav moveable; as הִנְצָא for הִנְצָא, Gen. 8: 17; so הִלְשָׁר for הִלְשָׁר, Ps. 5: 9.

(h) HITHPAEL sometimes retains the original Vav, and uses it as moveable, e. g. הִתְחַזֵּק, הִתְחַזֵּק, etc.]

SECOND CLASS OF VERBS PE YODH; PAR. IX.

§ 248. These are such as have a Yodh originally for their first radical; which they retain in Hiphil, and thus distinguish themselves from the other class described.

See remarks in Paradigm IX.

NOTE. Only seven verbs belong to this class; viz. בְּמַר, בְּלַל, בְּטַב, בְּמַר, בְּלַל, בְּטַב, הִימְנָן, הִשְׁרָר, בְּנָק.

§ 249. *The Future Kal* here is sometimes with Pat-

tahh, and sometimes with Tseri; mostly written fully, but sometimes defectively.

E. g. יְיַצֵּב, as in the paradigm; but also, יְיַצֵּר, יְמַצֵּא; יְמַצֵּב. Of course this class of verbs agrees with the preceding one as to the final vowel in the Fut. of Kal, i. e. it has both Tseri and Patahh. No Infin. form occurs here.

Notes on the Paradigm.

[250. HIPHIL, as the paradigm shews, may be written either *plene* or *defectivé*. (1) *The Future* sometimes exhibits moveable Yodh, instead of Yodh quiescent; יְרַשֵּׁה, Prov. 4: 25; אִיסְרָם, Hos. 7: 2. Comp. § 247. g. 2, and h.]

NOTE. Two Futures are altogether anomalous; e. g. יְרַבֵּב, Job 24: 21; also לְלַבֵּב. The like to this is יְרַדֵּעַ, in Kal Future, Ps. 138: b. § 247. c.]

(2) *Imperative* once retains a moveable Yodh in the Qeri, רִישֵׁר, Ps. 5: 9. So the Part. of Hiphil, as צַמְמִימָה [1 Chron. 12: 2.]

THIRD CLASS OF VERBS PE YODH; PAR. X.

§ 251. The peculiarity here is, that Yodh is assimilated in the Fut. of Kal, in Niph., Hiph., and Hophal.

[NOTE 1. Only four verbs belong wholly here; viz. חֲזַב, גַּזְבַּע, אַחֲת, עַצְבָּע. Five others partake partly of the peculiarities of these verbs, and partly of the other classes, viz. סַפֵּר, צַקְבָּן, נַצְרָן, בַּשְּׂרָן.]

NOTE 2. Simonis and Eichhorn derive all the *peculiar* forms of this class of verbs, from roots פָּנָא. The question is one of etymology. It matters not for the student, which way it is decided. I follow the lexicon of Gesenius, for convenience' sake rather than from conviction. The fulness of the paradigm supersedes the necessity of additional notes.]

VERBS PE NUN; PAR. XI.

§ 252. The peculiarities of these verbs are, (a) That whenever ה (their first radical) would analogically take a Sheva, in the course of declension, etc., it more usually becomes assimilated to the letter which follows, and is expressed by a *Daghesh forte*.

(b) That in the Inf. and Imp. of Kal, the Nun is sometimes dropped, in the manner of verbs Pe Yodh.

[NOTE. In this case, the Imper. more commonly takes the parâg form, as שָׁבַע, שָׁבַעֲנָה; קָרַב, קָרַבָּנָה. The Inf. commonly has a Segholate form, in cases of aphaeresis, i. e. where the first radical is dropped; as שָׁבַע in the paradigm. *But abridged forms in these verbs either of the Inf. or Imp., are not frequent at all.* These Inf. and Imp. modes more generally preserve the radical נ, even when the Fut. assimilates it; e. g. Inf. and Imp. טְהֻרָה, Fut. טְהֻרָה; Inf. and Imp. גְּמֻרָה, Fut. גְּמֻרָה.]

§ 253. Verbs whose second radical is a proper Quiescent or a Guttural, exclude the *peculiarities* of verbs יְדָה.

NOTE. The reason is, that the Dagheš (compensative of Nun) cannot be inserted in either of these classes of letters; and therefore usage commonly preserved the Nun before them. But in Niphal Praeter, where a Guttural is the second radical, and Nun would be repeated if it were preserved, it is dropped, as מִלְּמָדָה, not מִלְּמָדָה, the vowel in the first syllable being prolonged as usual, § 112. Note. § 33. The verb תְּחִזֵּק more usually drops נ in the Fut. of Kal; as תְּחִזֵּק, but also תְּחִזֵּקָתָה 2 person. In other respects, the verbs just named are *regular* in respect to Nun.

Notes on the Paradigm.

[§ 254. (a) KAL. (1) Inf. const. like שָׁבַע, occurs only in six verbs. Once Inf. אָנֵשׁ, from אָנַשֶּׁה, Ps. 89: 10. The reg. form נִצְרָא, טְהֻרָה, שְׁגָגָה, is *most frequent*. Some verbs have both forms; as שְׁבָה and שְׁגָגָה. I find no example of reg. Inf. with final Pattahh. Fem. form with suffix, as תְּשִׁבְתָּה, תְּשִׁגְגָתָה.

(2) Future *Hholem* is more frequent than Fut. Pattahh in these verbs. Fut. Tseri only in קָרְבָּנָה. Some verbs have both Fut. O and A; as קָרְבָּנָה, קָרְבָּנָה. Some at one time retain נ, and at another omit it, in different examples of the Fut.; as קָרְבָּנָה, קָרְבָּנָה, etc.

(3) *Imperative*, like the Inf., seldom drops the radical נ, § 252. b. The abridged forms are like שְׁבָה, שְׁגָגָה (before Maqqeph שְׁגָגָה), שְׁבָה, שְׁגָגָה; נִצְרָא from תְּחִזֵּק.

(b) NIPHAL. (1) Praeter appears like Piel, because it drops the נ of the root, and inserts a Dagheš or prolongs the vowel; as אָנַשָּׁה, Piel and Niph. אָנְשָׁה; מִלְּמָדָה, Pi. and Niph. טְהֻרָה, § 253. Once with Hho-

lem, as נִתְמַנֵּה. (2) *Infinitive abs.* sometimes as מִגְוָה, מִצְרָא Ps. 68 : 3, גִּזְבָּה Jer. 32 : 4. (3) *Participle* once as דְּחִזְקָה, with suffix הַ.

(c) HIPHIL very rarely retains the ה; as קְרִיאָה, לְפִזְבָּה. So in Hophal, וְקִרְבָּה. The usual vowel in Hophal is *short Qibbutz*, as in the paradigm.

NOTE. The verb מִקְרָב imitates מִקְרָב in Kal; see lexicon. The verb קִרְבָּה assimilates its final ב also, before suffixes beginning with מ or נ; as מִקְרָבָה, instead of מִקְרָבָת, מִקְרָבָן, etc. The Inf. is מִקְרָב for מִקְרָבָה (§ 157. 2), with suff. תְּסִירָה, Tseri being shortened, § 129. a.]

REMARK. The great variety of usage in verbs of this class, shews that the sound of ה was quite variable, and the letter less prominent and distinct than most of the consonants. The *predominant* usage in Kal, is *regular*; in Niph., Hiph., Hophal, *irregular*. Gesenius states the contrary of this, as to Kal, but a minute examination of all these verbs, will shew that he is mistaken. The daghesh'd conjugations are regular throughout; so that no paradigm is needed.

II. CLASS OF IRREGULAR VERBS.

(*Verbs irregular* §.)

255. These comprehend such as are defective in respect to their middle radical; i. e. such whose middle radical either falls out, or becomes quiescent.

VERBS AYIN DOUBLED (אֲיַיְן); PAR. XII.

§ 256. This class comprises all those whose second and third radicals are the same letter, and which often (not always) drop the second radical in the course of inflection; as בְּבָסָה, Praet. בְּסָה, Inf. בָּסָה.

These verbs might well be named *contracted verbs*, (not very unlike the Greek τιμάω, τιμῶ, φιλέω, φιλῶ, etc.); for a great part of their irregularity arises from *contraction*. But dispute about *names* would not be important.

First law of contraction.

§ 257. This is, that the second radical is dropped, and with it the point or vowel of the preceding letter (whether

a proper vowel or a Sheva), and the vowel belonging to the second radical is then *transferred* to the first radical.

E. g. סַבְבָּה ; בַּבְבָּה ; סַבְבָּה , בַּבְבָּה , etc. The alterations occasioned in the formative praefixes, etc., by this, will be considered in the sequel.

N. B. All the forms, which have an *impure* vowel in them, or a Daghesh forte in the middle radical, are incapable of contraction; e. g. סַבְבָּה , בַּבְבָּה , סַבְבָּה , etc.

§ 258. Any accession to the end of a contracted form, (by declension or in any other manner), causes the second radical to reappear by a Daghesh forte, but does not restore to the first radical its original vowel.

E. g. סַבְבָּה , contr. סַבָּה , with accession לְבָבִי (not סַבְבָּה), לְבָבִי , לְבָבִי , etc. In all such cases, the middle radical, having lost its vowel, is written by a Daghesh in the last radical, and joined in a syllable with the *preceding* vowel.

§ 259. In order to render more audible the doubling of the final letter of the root, the epenthetic syllables הֶן and הֶנְנֶה (with the tone) are inserted before suffixes *beginning with a consonant*.

E. g. in the Praeter i, as סְמֻכָּה , נְגֻמָּה ; in the Fut. and Imp. הֶן , as סְמֻכָּה , נְגֻמָּה . The Arabian, while he *writes* the words fully regular in these cases, *pronounces* them like the Hebrew.

§ 260. The praiformatives of tense and conjugation, instead of the *short* vowel of regular verbs, in their contracted forms usually assume long *pure* vowels, § 130.

Hephal only has an *impure* vowel following its characteristic; e. g. דְּבָבָה instead of דְּבָבָה .

NOTE. In most cases the *original* ground-forms, from which the *contracted* forms seem evidently to be derived, are somewhat different from those of regular verbs; e. g. Kal Fut. בְּלֵי appears to come from a full Fut. יִסְבֹּב (like the Arabic Future); so that when ו is thrown, by contraction, into the second syllable, and Pattah under the Yodh praiformative comes to stand in a simple syllable, it of course becomes long, i. e. it goes into Qamets, § 130. So in Niph., where we have נִסְבָּה apparently for נִסְבָּה , and in the Fut. יִסְבֹּב for יִסְבֹּב ; in Hiph.,

בְּרַכָּה from בְּרַכָּה, etc. But in some few cases, the contracted forms appear to come from *regular* original ones; as Fut. יִמְרֶךְ, apparently from יִמְרַךְ; so Niph. נִצְחָן as from נִצְחַן; Inf. נִלְחָדָה, as from נִלְחַדָּה, etc.

Second law of Contraction.

§ 261. This is, to insert a Daghesh in the *first* radical after praformatives, to give those praformatives the regular short vowel, and then to omit the doubling of the last radical when the word receives an accession at the end. The epenthetic הַ and הָ are also omitted in this case.

E. g. Kal. Fut. בְּרַיֵּם, etc.; Hiph. יְמַנֵּם (from מִנְנָה) instead of מִנְנָה; Hoph. יְמַנֵּה (from מִנְנָה) instead of מִנְנָה.

Note. In Kal. Fut. this is not uncommon; in other conjugations it is rare. In Chaldee, this is the reigning method of contraction.

§ 262. The conjugations Poel, Poal, Hithpoel, *usually* take the place of the regular daghesh'd conjugations here, but not always; and sometimes both exist together, either as synonymous, or with some shades of difference, § 188. § 175. a.

§ 263. Verbs עַ with the second and third radicals *guttural*, lengthen the preceding vowel in cases where Daghesh forte should be inserted but is excluded by the Guttural, § 112.

E. g. פָּתַחֲנָה, contracted פָּתַחֲנָה, 3d pers. fem. פָּתַחֲנָה, 1 pers. פָּתַחֲנָה.

Note 1. The tone syllables in the usual contracted forms are peculiar. See an account of them in § 100. f.

Note 2. The student must not fail to note, that in Kal verbs עַ often retain the *regular* form; specially in the Praeter, and sometimes in the Infinitive. In most other cases, they generally follow the models in the paradigm; with more anomalies, however, than most other classes of verbs, as the sequel will shew. An instance of conformity to both models in the Fut. is גַּדְלָה, Fut. גַּדְלָה and גַּדְלָה; so גַּדְלָה, Hiph. גַּדְלָה regular.

Notes on the paradigm.

[§ 264. (a) KAL. (1) *The Praeter* of verbs final Hholem conforms to the law of contraction in § 257; e. g. רָמַת, 3 plur. יְמַרְךָ; and so יְמַרְךָ, etc. Once, גַּדְלָה—גַּדְלָה, Ps. 64: 7; comp. § 266.

(2) *Infinitive const.* sometimes with Pattahh ; as **שָׁבַע**, **לְעֹזֶה**. Inf. fem. **רַעֲנָה** from **רַעַעַנָּה**. The Inf., in a considerable number of cases, is written with a Vav fulcrum, § 64; e. g. **גָּוֹת**, **דָּוֹת**, **צָוֹר**, **שָׁצָא**. So Imp., even when it has a Dagheesh, as **דָּוֹתִי**, **קָוֹשָׁה**. Rarely has the Inf. a Shureq, as **בָּוֹרֵא**, Ecc. 9 : 1.

In the suffix state, or before Maqqeph, the Inf. having a pure Hholem shortens it, as **קָרְבָּה**, **תָּסְטָף** *tōm*.

(3) (a) *The Future* usually has Hholem pure; but sometimes it appears with Vav fulcrum (§ 64); as **עָזָז** for **עָזָזֶה**. This Hholem is shortened by losing the tone: as **חָזָקָה**, **יָחָזָקָה** Ps. 67 : 2, or **יָחָזָקְתָּה** Is. 27 : 11; **בָּסָבָבָה**.

(b) *The Fut. with Pattahh* also occurs, which usually gives a Tseri to the praesformative; as **אִימָּרָה**, **לִקְרָםָה**, **בִּזְמָמָה** 1st pers. with Yodh fulcrum (§ 64) from **קְרָםָה**; but **לְבָזָבָה** in Amos 5 : 24 seems also to be Fut. Kal.

(c) *The Fut. also has Shureq* in a few cases; as **יְרִיעָה**; **יְרִיעָה**. So the second kind of contracted Future; as **תְּקַמָּה** (= **תְּקַמְּתָה**) instead of **תְּקַמָּתָה**, from **תְּקַמָּתָה**.

(4) *Imperative* also has Pattahh sometimes, as **לְבָזָבָה**; with parag. as **לְבָזָבָה**; with Resh, as **אָרָאָה**. It also has Vav fulcrum, as **דָּוֹתָה**, Josh. 10 : 12, (No. 3 above.) The Imp. with Hholem pure of course shortens this vowel when the tone is removed; as **רָבָּה**, **לְבָזָבָה**.

Niphil.

[(b) (1) *Praeter* sometimes with Tseri, as **לְבָזָבָה**; also with Hholem, as **לְבָזָבָה**, Is. 34 : 4. The praesformative has sometimes other vowels besides Qamets; e. g. **בְּרַכָּה** from **בְּרַכְנָה**; **לְבָזָבָה** from **לְבָזְבָּה**; where the vowel under **בָּ** is long, because the Dagheesh forte is omitted in the second radical. This conforms to the *second* mode of contraction described above, § 261; comp. 260. Note, at the end; also § 111. § 112. According to these forms, we find **נְחַלְתָּה** (from **נְחַלְבָּה**), Ezek. 22 : 16; **בְּרַכְנָה** (from **בְּרַכְנָה**), Jer. 22 : 23.]

(2) *Infinitive abs.* with Hholem; as **הַבּוֹזֶה**, **הַבּוֹזֶה**. *Inf. const.* with Tseri; as **רִיםָה**, **רִיםָה**, § 261. § 112.

(3) *Future* with Hholem as **תְּמַמָּה**; with Resh, **עַרְמָה** 2d pers., **עַרְמָה** 3d pers. plur., from **מַמָּה**.

(4) *Imp.* with Hholem; as **הַרְמָה**. (5) *Part.* with Tseri, as **מַמָּה**.]

Hiphil.

[(c) This conj. has a pure Tseri throughout, in both syllables;

which is therefore liable to change, as is usual with all pure vowels; e. g. הַסְבֵּר Hiph., 2 pers. הַסְבֹּרְתָּ, etc.

(1) It should be noted here, that Hiphil not only takes a PATTAN final, in case it has a Guttural or a Resh in the last syllable, as הַשְׁמָרְתָּ, and in pause, as הַחֲזָן, § 145; but also (not unfrequently) without either of these reasons; as הַקְרָבָה, Part. מִצְלָה.

(2) *Praeter* once הַזְּלָל=הַזְּלָל, § 261. *Sui generis* is הַפְּנִירָה for חֲנִינָה, Prov. 24: 28; unless it may come from פְּנִירָה, which is more probable. (3) *Future* with tone retracted, וְיַסְבֶּה, etc.

(d) HOPHAL has no special anomalies except the manner in which the praeform. is pointed, הַיְסֵבָה for בְּיַסְבֵּב.]

§ 265. *Resemblance between verbs עַ and עֲ*. This is great. Hophal is the same in both; and the praeformatives take, in the same way, a long pure vowel. Besides these general resemblances, there are many particular instances, in which verbs עַ exhibit the same appearance as verbs עֲ.

E. g. Inf. בִּיר from בִּיר (instead of בִּיחִיקָה) from קַחַק. Fut. יְרִיזָה, יְנִזְעֵד, etc. Hiph. Inf. הַתִּימְךָ (for קְחַחְתָּ) from קְמַם. Fut. יְשִׁים, from שִׁמְשָׁה; יְחִיתָה (for יְחִינָה) from חִתָּה. It may be justly doubted, however, whether the root is not עַ in all such cases; see § 298. § 299. I merely conform to the lexicons, in this arrangement.

§ 266. *PECULIAR ANOMALY.* Verbs עַ, with the *first* form of contraction (§§ 257—260), sometimes omit the usual Daghesh forte in the increased forms (§ 258), and also the vowel which precedes it.

E. g. Fut. לְחַמֵּת for לְחַמְתָּה; Inf. רְזַמֵּי for רְזַמָּת; Niph. נְקַמָּה for נְקַמְתָּה, Is. 19: 3; Fut. נְקַמָּה for נְקַמְתָּה, Jer. 8: 14. But these anomalies are by no means frequent.

NOTE. The conjs. Poel, Poal, and Hithpoel, with their substitutes, Pilpel, Pulpal, and Hithpulpal, are declined regularly; the final Tseri etc. in them being pure, and subject to changes as usual.

Remark 1. Of the whole number of verbs Ayin doubled (124), 26 have only Piel etc. forms; 20 have only Poel etc. forms; 10 have only Pilpel etc. forms; 11 have both Piel etc., and Poel etc.; 2 have Piel etc. with Pilpal etc.; and 3, Poel etc. with Pilpel etc. The other 52 supply no examples of any of these conjugations. It appears, therefore, that the regular form in Piel, is as frequent as any other.

Remark 2. The lexicons are very irregular in designating the conjugations Poel, Poal, etc.

The student must accommodate the designation to the actual form. The Vav usually accompanying the Hholem in these conjugations is sometimes omitted in writing, § 63.

Remark 3. Almost all the anomalies perplexing to the student, arise from the peculiarities noted in § 261 and § 266. But those in § 261 are altogether of the most frequent occurrence. If the student thoroughly possesses himself of the *second* mode of contraction there exhibited, he will meet with but few cases which will trouble him.

VERBS AYIN VAV; PAR. XIII.

§ 267. This class comprises all those whose *second* radical is Vav, and whose root throughout becomes *monosyllabic* by contraction.

NOTE. This species of verbs might also be justly called *contracted*, so that verbs וְיַהֲיָה may be named the *first class of contracts*, and verbs וְיַהֲיֵה the *second*.

§ 268. The laws of contraction are essentially the same here as in verbs וְיַהֲיָה; the principal differences are occasioned merely by the nature of Vav as a Quiescent.

(a) The *last* vowel of the full form is transferred to the first radical, and takes the place of its appropriate punctuation which falls out; comp. § 257.

E. g. Uncontracted בָּשָׂרִים, contracted בָּשָׂרִים; the original י conforms to the heterogeneous vowel (§ 117. 2), i. e. י becomes א in order to conform to the Pattahh of the root, which Pattahh then coalesces with the substituted א and therefore becomes *Qamets*. So Praeter *E* and *O*; e. g. מִיְתָה, contr. מִתָּה=מִתָּה, Vav conforming to the final vowel Tseri (§ 117. 2); שָׁוֹב bā-vōsh, contr. שָׁב bōsh. In Hiph. Fut. בָּקָרִים, contr. בָּקָרִים, the Vav, after conforming to the vowel, i. e. after becoming Yodh, falling out as superfluous before another Yodh in Hiphil, and the Pattahh under the praformativ being of course lengthened by coming to be placed in a simple syllable, § 130. In Hoph. בָּקַרְתִּים, there seems to be a transposition of the Vav to the first syllable, as if בָּקַרְתִּים were put for בָּקָרִים. But see and comp. Hoph. of verbs וְיַהֲיָה, § 260. Note. § 264. d.

N. B. All the forms where Vav takes a Dagheš forte, and also where it is immediately followed by ה as a third radical, are incapable of contraction; e. g. צִירָה, צִירֵה, etc.

(b) The praformatives all take long *pure* vowels, in the contracted forms; the kind of vowel being determined by the original uncontracted forms, which appear to

have differed from the common regular forms; like those in verbs **עַ**, § 260 with the Note.

E. g. Kal Fut. **קָרַיְתִּים**, as if from **קָרַוְתִּים** (comp. the Arabic Fut. **لَكِرِيْتُ**); Part. **קָרֵב**, as if from **קָרַב**, an old Part. form; Imp. and Inf. **קָרַקְתִּים**, as if from **קָרַקְתִּים**. So in Niph. **קָרַקְתִּים**, as if from **קָרַקְתִּים**; Hiph. **קָרַקְתִּים**, as from **קָרַקְתִּים**, etc.

(c) In like manner as verbs **עַ** (§ 259), these verbs in some cases insert **ׁ** and **ׂ** (with the tone) in the Praeter and Future, *before suffixes beginning with a consonant*.

E. g. Niph. Praeter, **קָרַאֲמִיתְתִּים**; Hiph. **קָרַאֲרִיבְתִּים**; Kal Fut. **קָרַאֲרִיבְתִּים**. So far as the principle extends, it is developed in the same manner as in verbs **עַ**. But in verbs **עַ** it extends only to the Praeter of Niph. and Hiphil as to the epenthetic **ׁ**, and only to the Fut. of Kal as to **ׂ**; while in verbs **עַ** it extends throughout the four contracted conjugations, Kal, Niphal, Hiphil, and Hophal.

(d) The tone-syllable in these verbs is throughout analogous to that in verbs **עַ**; see § 100. g.

§ 269. Piel, Pual, and Hithpael, are here very rare; instead of them, Polel, Polal, and Hithpolel are employed, § 175. b. § 188.

Examples of Piel are **יָצַר**, **יָתַר**. Most instances of Piel assume Yodh; as **יָמַר**, **יָבַר**, for **מָרַר**, **בָּרַר**, etc. In regard to the difference between **בָּבָר** in verbs **עַ** and **מָרַר** here, see § 175. b. Note.

REMARK. The 2d and 1st persons in Kal Praeter are peculiar, inasmuch as they take a *short* vowel in their contraction. So it is also in the corresponding Arabic and Syriac. Hophal also takes a short vowel in the contracted root. Both these cases conform, indeed, to the general principle § 268. a; but they differ from the manner of contraction in Kal Praet. 3d persons, and in Niphal throughout.

REMARK 2. The anomalous vowels in different tenses and conjugations, may be easily accounted for on the principles developed in § 117. E. g. in the Fut. **מִקְרַיְתִּים** (instead of **מִקְרַבְתִּים** which we might expect), the vowel conforms to the Vav with the *U* sound. It might indeed take the *O* sound equally well, for ought that we can see; but its present form distinguishes it more clearly from the Fut. of verbs **עַ**. So in Niph. Praet., **מִקְרַבְתִּים** (instead of **מִקְרַבְתִּים**) the vowel having conformed to the

Vav, § 117. 1. So also in the Inf., Fut., etc. of Niph.; the Hholem arises from the conformity just described. In Hiphil the Vav of the root conforms to the vowel (Hhireq), i. e. the vowel becomes Yodh, and then falls out before the Yodh characteristic of the conjugation.

Notes on the Paradigm.

[§ 270, (a) KAL. (1) *Praeter* rarely as בָּאֵת, Hos. 10: 14. Fem. 3d pers. once with ח, as שְׁבַתְּה (like the Chald., Syr., and Arab.) for שְׁבַתְּה, Ezek. 46: 17. In Mal. 3: 20, מִמְּפָרֵץ comes from פָּרֵץ, comp. § 181. b. Very seldom is the 3d person with Pattahh; e. g. בָּזֶה, תָּחֶת, as if from בָּזֶה, חָתֶת.

The parad. exhibits a verb *final Tseri*. The final n of מְתֻתָּה, (and of other verbs ending with n), before a suffix beginning with ה, is designated by a Daghesh in the suffix letter, instead of being fully written, § 293.

Verbs *final Hholem* are also found among the class יְשָׁעָה. They retain the ה in the 3d pers. Praeter, because it is homogeneous, and the third person is protracted; e. g. אָזֵרְה, וָזֵרְה. But in the other persons (which are commonly shorter), they usually omit the Vav; e. g. בָּזֶה, תָּחֶתְּה, שְׁבַתְּה, בָּשְׁרַיְה, בָּשְׁרַיְה—בָּשְׁרַיְה, בָּשְׁרַיְה, בָּשְׁרַיְה. Inf., Imp., Part. also, בָּזֶה. The Hholem must be short in the unaccented syllables.

(2) *Infinitive const.* sometimes with Hholem instead of Shureq; as מְתֻתָּה, מְתֻתָּה, טְבֻעָה, etc. The Vav is sometimes omitted, as נְבָלָה, etc. § 63.

(3) *Future* sometimes with O instead of U; as יְבֹאָה, יְבֹאָה, יְחֹסָדָה, יְקֹוֹדָם. Forms *defectively* written are קְמָה, קְמָה, etc. Fem. plur. sometimes without the epenthetic ה, as שְׁבַבְּהָה, or שְׁבַבְּהָה, instead of שְׁבַבְּהָה.

Fut. apoc. as מְקָנָה, with Hholem pure and mutable; e. g. וָיְהַיְתָה-qōm, אֲבָשְׁתָּה-tā-shōbh-nā, where the Hholem has been shortened. It is sometimes written as מְקָנָה (Vav fulcrum); sometimes it appears with *Qibbutz*, as מְקָנָה. With a Guttural or Resh, the apoc. Fut. usually takes Pattahh; as מְרָגָה, מְרָגָה.

(4) *Imperative* also is sometimes *defectively* written, as מְהָ, מְהָ, etc.; § 63. *Paragogic forms*; קְמָה, שְׁבָה, etc. *Imp. apoc.* as מְלָה; like the Fut. with O pure.

(5) *Participle with O*, as בְּוֹשְׁרִים; with E, as מְתֻתָּה, מְתֻתָּה, § 202. With נ retained, as אֲמָתָה, שְׁאֲמָתִים=שְׁאֲמָתִים.]

Niphal.

[*(b)* (1) *Praeter* rarely with Tseri penult, as גַּעֲזָר. Out of the 3d pers. Hholem is usually exchanged for Shureq (§ 127. Exc. 1), as being equally homogeneous with the Vav and somewhat shorter; and to be shorter is required, because the accent is thrown forward upon the epenth. ו. Hholem rarely remains; as גַּפְצֹתָת.

(2) *Infinitive const.* rarely with *U*; as הדְּדוֹשׁ. (3) *Participle* also has rarely *U*; נִבְכִּים = נִבְכִּים for נִבְכִּים = נִבְכִּים.]

Hiphil.

[*(c)* (1) *Praeter* written defectively is rare; הַצִּיד = הַצִּיד. Sometimes the epenthetic ו is omitted; as הַגְּטֹתָה = הַגְּטֹתָה, וְהַלְּבָדָה = וְהַלְּבָדָה; instead of הַמְּתִיבָּתָה, הַמְּתִיבָּתָה, instead of הַמִּתְהָווָתָה, הַמִּתְהָווָתָה. So also, not unfrequently in the 2d and 1st pers., the forms are contracted; e. g. הַמְּלָאֵת for הַמִּתְהָווָתָה, הַמְּמֻקָּם, הַמְּמֻקָּם, etc. Sometimes Tseri is used instead of Hhireq; as הַרְמָוֹתָה, הַרְמָוֹתָה, הַשְּׁבָוֹתָה, הַשְּׁבָוֹתָה, etc. Hhateph Seghol sometimes stands under the praeform. instead of Hhateph Patahh; as הַתְּבָוֹתָה.

Peculiar is הַרְעָעָה, and הַפְּרָעָה, as if from roots עָעָעָה; see lexicon. Once חַפִּית (from סות), like verbs עָעָעָה in the second form of contraction, § 261. The praeform. ה (in the derivates of and עור) takes Patahh instead of a comp. Sheva; e. g. הַעֲיָדָה, הַעֲדָה, הַעֲדָה, etc., and thus in respect to the other verb.

(2) *Infinitive* fem. once הַנְּפָהָה, apoc. form of masc. הַנְּפָהָה. *Infinitive abs.* once הַעֲרָה because of the Guttural. (3) *Future* הַלְּרָוֶה; comp. forms in § 261, which this imitates. The plur. fem. is מְמֻתָּתָה (instead of מְמֻתָּתָה), because a mixed syllable with Yodh and Hhireq magnum cannot be penultimate, even if an accent supports it. *Future apoc.* shortens the Tseri whenever it loses the tone; e. g. גַּמְלָה, גַּמְלָה, גַּמְלָה. With a Guttural or Resh; as גַּמְרָעָה, גַּמְרָעָה.

(4) *Imperative* once with Tseri; as הַשְּׁרֵבָה, 2 K. 8:6. (5) *Participle* rarely as מְשִׁיתָה, מְשִׁיתָה (for מְשִׁיתָה, מְשִׁיתָה), imitating verbs עָעָעָה; see § 261.]

Other Conjugations.

[*(d)* HOPHAL is sometimes written with *Qibbutz vicarious*; as הַפְּרָה, הַפְּרָה, instead of הַפְּרָה, יְמָחָה, יְמָחָה, § 41.]

(e) POEL, POLAL, and HITHPOLEL, are declined in all respects like Poel etc. in verbs עָעָעָה, i. e. like Piel, Pual, etc., in regular

verbs, as the former stand in the place of the latter. Polal occurs in only *four* verbs.

(f) HITHPOLEL, like Hithp. in reg. verbs (§ 218), often takes Pattah in the final syllable; which in pause becomes Qamets, as **דְּחַזְבָּנָה**. Once the **ת** of the praeform. is omitted in the Part., as **בְּמִקְרָבָה** for **בְּמִקְרָבֵת**, Ps. 139 : 21.

(g) PILPEL etc. are declined like Polel etc. Pilpel is found in only five verbs; Polpal only in **לִפְנֵי**; and Hithpalpal only in **לִפְנֵי**.]

§ 271. *General remarks on verbs יְוָי.* (a) The great similarity of them to verbs יְעַד is very manifest, from § 263. a. b. c. d.; and indeed from many of the forms produced under § 270, specially under § 270. c. 1. It might, however, be doubted whether more or less of these forms, so much like יְעַד, have not a root belonging to that species of verbs. The resemblances in the general principles of contraction, are too manifest to escape notice.

[(b) The number of verbs יְוָי is about 141. Of these 13 are **לְלָא**, and incapable of contraction, § 268. a. N. B.; 6 resist contraction, viz. **גַּוְעַשׂ**, **לְלִירָה**, **צַוְתָּה**, **לְרִיחָה**, **צַוְתָּה**, and **עַיְלָה**; the rest are contracted. *Five* only have the conj. Piel.]

VERBS AYIN YODH; PAR. XIV.

§ 272. These are such as have a Yodh originally for their middle radical, and which retain it in more or less of the forms in Kal.

§ 273. Out of Kal, verbs יְוָי in all respects are like those יְעַד.

Notes on the Paradigm.

[§ 274. KAL. (1) *Praeter* retains the Yodh only in three verbs, viz. **רִיבָן**, **רִיבָּן**; and where this is retained in declining, the epenth. **וּ** is inserted before the formative suffixes beginning with a consonant, as the paradigm shews. All the other cases of the Praeter conform to that of verbs יְעַד.

(2) *The Future* in all respects resembles Hiphil, in regard to form. So the apoc. form also; e. g. **יְבָנָה**, **יְבָנָה**; **יְשַׁםָּה**, **יְשַׁםָּה**. (3) *Participle* in one case is regular, viz. **אֲרֵבָן**, from **אֲרֵבָה**.

NOTE. Very few verbs are exclusively יְוָי; most being also in Kal. The older grammarians and lexicographers admitted no class יְוָי; but ranked such forms as **לְלִירָה** under Hiphil, with an *aphaeresis* of the

[¶. But as this is without other example, and as the kindred languages exhibit verbs יָשַׁׁב, this class is now generally admitted.]

III. CLASS OF IRREGULAR VERBS.

§ 275. This comprehends those, whose third radical becomes quiescent, or disappears.

VERBS LAMEDH ALEPH; PAR. XV.

§ 276. Aleph at the end of words is usually *quiescent*,
§ 119. b. Throughout verbs נָהַר, Aleph is either *quiescent* or *otiant*, when it ends a word or a syllable.

§ 277. The general laws of quiescence are, (a) In the Praeter of all the *derived* conjugations, before formative suffixes beginning with a *consonant*, it quiesces in Tseri. (b) In the Fut. and Imp. of all the conjugations, before formative suffixes beginning with a *consonant*, it quiesces in Seghol. (c) In all other cases, it quiesces (when at the end of a word or syllable) in the regular vowel; excepting that whenever it meets with Pattahh, it lengthens it into Qamets.

E. g. **מִצְאָה**, **מִצְאָה**, **מִצְאָה**, **מִצְאָה**, etc. In Kal the Fut. **מִצְאָה** with Pattah becomes **מִצְאָה**, by reason of a quiescent; in Niph. we have **מִצְאָה** instead of **מִצְאָה**; Pual, **מִצְאָה** instead of **מִצְאָה**, etc. § 115.

NOTE. *But the vowels made long by such quiescence, do not remain immutable.* The laws of declension supersede the laws of quiescence; and Qamets, etc., (made by quiescence) fall away like any mutable pure vowels; e. g. נָמַת, fem. נָמְתָה; Fut. נָמַת, 2d fem. נָמְתָה, etc. See § 127. Exc. 4. So Piel נָמַת, fem. מִצְאָתָה, etc.

Notes on the Paradigm.

[§ 278. (a) KAL. (1) *Praeter* of verbs final *Tseri* usually retains the *Tseri* here; as בָּרַךְ, בָּרַךְתִּם, בָּרַךְתֶּם, etc. The 3d pers. sing. fem. sometimes takes חָ (like the Aramaean); as כָּרָה, קָרָה, Is. 7:14. Sometimes these verbs are written *defectively*; as מְלַחֵרִי for מְלַחֵרִי. § 63.

(2) Infinitive fem. יָרַאֲהָ, חִטְמָאָה; also with הָ, as מְלָאָתָה = מְלָאָה.

הַקְרָאֹתָה (with הַ fulcrum merely) = תִּקְרָאֵךְ; see § 119. c. 3; or this may be considered as mere conformity to the forms of the Inf. in verbs הַלְּ.

Infinitive masc. sometimes as חֲטֹאָתָה = חֲטֹאָה, § 63.

(3) *Imperative fem.* יְרָאֵי, יְרָאֵי, see § 118. In plur. fem., apoc. for קָרָאָה; קָרָאָה for אָנָּה (from אִצְׁחָה) is *sui generis*, Cant. 3: 11; comp. § 118. Or is the root אָנָּה?

(4) *Participle fem.* יְרָאָתָה for מְצֻאָתָה for יְרָאָתָה, § 119. c. 3. With suff. סְמָךְ, for בְּרָאָם, § 118.

(b) *NIPHAL.* (1) *Praeter fem.* גַּנְפָּאָתָה; see under a. 1. above. Forms *defective*, בְּגַנְפָּה for בְּגַנְפָּאָתָה. (2) *Infinitive abs.* גַּנְפָּאָתָה. (3) *Participle* sometimes as גַּנְפָּאָתָה, seemingly from גַּנְפְּצָאָתָה.

(c) *PIEL.* Inf. sometimes as מְלָאָתָה as מְלָאָה; comp. a. 2. above.

(d) *HIPHIL.* *Praeter defective*, as הַחְתַּטְיָה = הַחְתַּטְיָה; Inf. also הַחְתַּטְיָה; Jer. 32: 35.]

Interchange of forms between verbs לְ and הַ.

§ 279. In the Chaldee and Syriac, these two species of verbs fall under one and the same category, and have the same forms throughout. In Hebrew, there is plainly an incipient tendency toward this idiom, which develops itself in the frequent interchanges of these verbs for each other, in regard to vowels, or consonants, or both. E. g. verbs לְ imitate verbs הַ.

(1) As to vowels.				(2) As to consonants.			
[KAL	כְּלָאָתָר	for	כְּלָאָתָר	KAL Imp.	רְפָא	for	רְפָא
Part.	מְצָא	for	מְצָא		בְּסָה	for	בְּסָה
PIEL	מְלָא	for	מְלָא	Fut.	תְּרַפְּאֵה	for	תְּרַפְּאֵה
	רְפָאָתָר	for	רְפָאָתָר	NIPH.	גְּחַבָּה	for	גְּחַבָּה
Fut.	גְּנוּמָא	for	גְּנוּמָא		גְּבָאָתָה	for	גְּבָאָתָה
Inf.	מְלָאָתָה	for	מְלָאָתָה	Inf. const.	גְּרַפָּה	for	גְּרַפָּה
NIPH.	הַכְּבָאָתָה	for	הַכְּבָאָתָה	PIEL	יְמִילָה	for	יְמִילָה

(3) *As to both vowels and consonants.* KAL for צְמָאתָה, צְמָאתָה for מְלָאָתָה, for מְלָאָתָה, צְבָאָתָה for יְצָאָתָה, for יְצָאָתָה, see § 118. Part. act. צְבָאָתָה for יְצָאָתָה, § 118. Pass. טְרַפְּאָתָה for בְּשִׁיאָתָה, Ps. 32: 1.

NIPH. נְרַפְּאָתָה for גְּרַפָּה. Fut. for רְמַצֵּחָה for גְּרַפָּה. Part. act. מְקַנְּאָתָה for מְקַנְּאָתָה. HITH. חְתַּנְבָּאָתָה for חְתַּנְבָּאָתָה. HITH. חְתַּנְבָּאָתָה for חְתַּנְבָּאָתָה.

PIEL. יְרַפְּאָתָה for יְרַפָּה, § 118.

HIPH. מְקַנְּאָתָה for מְקַנְּאָתָה. Part. act. הַמְּצָאָתָה for הַמְּצָאָתָה.

HITH. חְתַּנְבָּאָתָה for חְתַּנְבָּאָתָה. HITH. חְתַּנְבָּאָתָה for חְתַּנְבָּאָתָה.

Compare with these resemblances to verbs נָבַל, the similarities of those verbs to נָבַד, in § 290. See on the general principle of such interchanges, § 122.]

VERBS LAMEDH HE; PAR. XVI.

§ 280. These comprise verbs originally with a final Yodh or a final Vav; both of which coming at the end of a word after a heterogeneous vowel (Pattahh), conform to the vowel, i. e. become ו and quiesce in it,
§ 117. 2.

NOTE. Verbs originally לְ are few; e. g. as הָלַךְ for לָשׁ, 1st pers. Praet. לָמַדְתִּי; most verbs לְהָ are originally לִי. Only the *derivative* forms develop the original root; e. g. קָרְאֵוּ from קָרַא; קָרְבָּנִים from קָרְבָּן. Verbs with הַ Mappiq, i. e. הַ moveable, are verbs which originally have a final הַ, and belong to the class of הַ Gutturals.

§ 281. The final radical in these verbs either quiesces, or becomes otiant and falls out, both in conjugation and declension, every where with only two exceptions.

These are, (1) *Praeter* 3d pers. fem., where the final radical is exchanged for ת; as תְּחִזֵּק, תְּחִזֵּב, etc. (2) *Participle pass.*; as יְלִבּוּגָ-לִיּ; where the Yodh remains a proper consonant.

§ 282. The rules of quiescence, and the form of the quiescent letter, differ in different persons and tenses. They are as follows:

(a) *The Praeter* 3d masc. sing. in all the conjugations, requires \tilde{n} quiescent in Qamets; see paradigm.

(b) The other forms without accession at the end, take ହ— throughout; excepting the Imp. 2 masc. sing. which has ହ—, and the Inf. abs. which has ହ—.

(c) Before sufformatics beginning with a *consonant*,
 (1) The *Praeter* of Kal has '_. (2) The *Praeter* of all the derived conjugations, has '__. (3) The *Fut.* and *Imp.* throughout have '__; see paradigm.

(d) Before sufformatives beginning with a vowel, the Quiescent falls away.

E. g. **לְמַטֵּה** instead of **לְמַטָּה**, **לְמַטִּה** for **לְמַטָּה**, etc.; § 118. But a pause-accent restores the Quiescent and prolongs the original vowel which precedes it; e. g. **לְמַטָּה** instead of **לְמַטָּה** or **לְמַטָּה**, § 147.

Note. The falling away of the Quiescent here, throughout, depends on the principle stated in § 118 with the Note.

Notes on the Paradigm.

[§ 283. (a) KAL. (1) *Praeter* sometimes has the Chaldee form, as **עֲשָׂתָה** for **עֲשָׂתָה**, comp. § 278. a. 1. With Vav moveable once, **עֲשָׂוָה**, Job 3: 26. Forms written *defectively* are rather unusual; as **בְּבָתָר** for **בְּבָתָר**.

(2) *Infinitive abs.* sometimes drops the **ה**, and takes the form **לְלֻכָּה** for **לְלֻכָּה**, etc. Twice it takes **ה**; as **שְׁתָה**, **רְאֹותָה**. *Infinitive constr.* (rarely) as **קְנָה**, **שְׁשָׁה**. Fem. form. **רְאֹהָה** (**רְאֹהָה**), retaining the Vav, Ezek. 28: 17. Once **הְנָה**, in Ezek. 21: 15.

Note. The usual Inf. constr., as **לְלֻכָּה** is a fem. Segholate form, and is merely a contraction of **לְלֻכָּה**; see § 120. c. Comp. fem. Infinitives, § 212. 3.

(3) *Future.* (α) **תְּאַבֵּה**, **תְּזַעֵּר**, **הַבָּא**, **תְּזַעֵּר**, (instead of **תְּזַעֵּר**, **תְּזַעֵּר**), are mere imitations of the Chaldee pointing in the Fut. of these verbs, and are probably errors of transcribers.

(β) *The Yodh quiescent of the root* is sometimes omitted before suffixes, as **נְבָה** for **נְבָה**; and sometimes it becomes *otiant* by reason of a Dagh. euphonic, as **קְרָאֵה**, and even falls out here also, as **תְּפִגְעָה**.

Apocopate Future of Kal.

[(γ) This is common to all the conjugations of this verb. It is formed by dropping the final **ה** with the preceding vowel. It then appears, (1) Usually with a furtive vowel under the first radical. (2) Without one. E. g.

	(1) Forms with a furtive vowel.		(2) Third pers. without a furt. vowel.	
	full form.	apoc. usual form.	full form.	apoc. nude form.
Sing.	3 רַיְלָה	רַיְלָה (בִּשְׁלָל)	a רַיְבָה	רַיְבָה (בִּשְׁלָל)
—	2 תַּגְלָה	תַּגְלָה	b תַּגְלָה	תַּגְלָה
—	1 אַגְלָה	אַגְלָה	c אַגְלָה	אַגְלָה
(Plural)	1 נְפָה	נְפָה	d נְפָה	... (with Pattaḥ furt.) l
ש gutt.	3 רַיְשָׁה	רַיְשָׁה	e רַיְשָׁה	Job 31: 27. m
—	2 תַּחְתָּה	תַּחְתָּה	f תַּחְתָּה	תַּחְתָּה
נ gutt.	3 יַעֲשָׁה	יַעֲשָׁה	g וַעֲשָׁה	וַעֲשָׁה
—	3 יַחְרָה	יַחְרָה	h וַיְחַרָּה	וַיְחַרָּה

NOTE 1. *The Segholate forms* in verbs differ in one respect from those of nouns, etc.; inasmuch as verbs take Hhireq short and pure for a penult vowel; whereas nouns, etc., allow only of Seghol, Tseri, Pattahh, Qamets (in a few cases), and Hholem, all pure. In the above table, *a*, *e*, and *h* have short Hhireq for a penult vowel.

NOTE 2. In the apoc. forms of the 2d and 1st persons sing. and plural, the Hhireq is prolonged into Tseri, so *b*, *c*, *d*; not נְגַנֵּת, נְגַנָּת, etc. On the other hand, the third person very rarely has a Tseri in the penult, like נְבָשׁ from נְבַשׁ, under *a*.

NOTE 3. When the second radical is a Guttural, the apoc. forms assume the usual Pattahh in the final syllable; as in *e* and *f*, § 113. When the first radical is a Guttural, both vowels more usually are Pattahh, as in *g*; but *ר* and *ר* may take Hhireq, as in *h*.

NOTE 4. The nude apoc. forms in No. 2, without furtive vowels, are not frequent; yet they occur sufficiently often to be distinctly acknowledged. In form they resemble such nouns as טְשִׁקָּה, דְּרִיכָּה, etc. The learner will observe, that the Hhireq under the praeform. is occasionally prolonged, and so becomes Tseri; e. g. in *i*. In *l*, the Pattahh in יְהָדָה (*yě-hhăd?*) is only *furtive*, as the Daghesh lene in *ת* shews.

NOTE 5. In the forms under *j*, *k*, the *Segholate* shape accommodates itself to the words, which have a final Yodh; e. g. יְהָרִי instead of יְהָרָה or יְהָרָה, etc. See the ground of this, in § 120. *b*. So also יְהָוֶה (written once יְהָוָה, § 125. *a*), from הָוָה.

NOTE 6. All the apoc. forms of the Future more usually have a *ר* conversive before them; but some occur without it; and *ר* does *not* always occasion apocope, e. g. וְיִבְרֹה 2 K. 1: 10, וְיִבְרֹה 2 K. 6: 23.

REMARK. The student will observe, that none of the Segholates in Kal have the common form of two Seghols, like קְנָאָתָה. In this respect the forms of Kal are distinct from those of Hiphil, which adopts the double Seghol wherever the nature of the word permits.

(4) *Imperative.* For the forms of קְלִין, קְלִין, instead of קְלִין, קְלִין, see § 118 with Notes 1. 2. 3.

(5) *The active Part. fem.* is גְּנִילָה (for גְּנִילִית § 118). Sometimes it assumes the form גְּנִילָה, plur. גְּנִילָות, as if from לִילָה, of the form קְרָמָה, § 212. 6.

(6) *The passive Part.* rarely as צְפִיר for עֲשִׂיר, צְפִיר for צְפִיר. In Kethib, מְטוּחָה *nətū-vōth*, Qerî מְטוּחָה.]

Restoration of the Yodh Radical.

[§ 284. In the forms where Yodh radical is dropped, it is occasionally restored, either by a pause-accent, by Nun parag., or by the emphasis required upon the word. See § 147 for pause-accent. With *Nun*, רְבִיּוֹן, and רְבִיּוֹן. Emphasis חֲסֵדָה Ps. 57 : 2. Imp. בְּצִיעָר, Is. 21 : 12. With הַ parag. also, Fut. מְחַנֵּה.]

NOTE. From these cases of restored and prolonged vowels, it is clear, that the Fut. and Imp. of verbs לְ have, in the real ground-form, a final Pattahh, since the restored vowel goes into Qamets; § 146.]

Niphal.

[§ 285. (1) *Praeter* sometimes with Hhireq before י; as יְרִקָּה from קָרַקְתָּ. In pause נְשִׁירָה from שִׁירָה.

(2) *Infinitive abs.* rarely as גְּלֻגָּלָה. *Infinitive const.* very rarely as הְרָאָה, Judg. 13 : 21.

(3) *The Future apoc.* merely drops the final ו with the preceding vowel.]

Piel.

[§ 286. (1) *Praeter* sometimes with Hhireq before י, as יְרִקָּה.

(2) The apoc. forms in this conj. not only drop their final ה with its vowel, but also the Daghesh forte from the middle radical (see par.), because this letter now becomes a *final* one, § 72. The preceding vowel is sometimes prolonged, as נְרִיתָה=נְרִיתָה.

When the middle radical is a ה (as in קָהָה, קָהָה), the apocopate forms require a Mappiq to be inserted, in order to make the He mutable when it comes to be final; e. g. קְהַתָּה, קְהַתָּה.

(3) With Yodh restored; Imp. לְקִרְבָּיו (for קִרְבָּיו, § 73. Note 3). Fut. with suff. נְכִירָה.]

Hiphil.

[§ 287. (1) *Praeter* sometimes with Hhireq; as הְלִרְמָנוּ, הְגִלְעָדָי, Sing. fem. 3d pers. sometimes as הְגִלְעָדָה; comp. § 283. a. 1. In some cases the ו prefix takes Seghol; as הְגִלְעָדָה, הְאֶרְאָה. Also the Chaldee, נְלִיחָה for נְלִיחָה; comp. § 283. 3. a.

(2) *Infinitive abs.* once as חִרְבָּה. *Infinitive const.* once הַקְצָה for הַקְצָה, Lev. 14 : 43. (3) *Praeter* 3d pers. plur. once רְמִיטָה him-siv, like the Chaldee רְמִיטָה, etc. Fut. once חְמִילָה for חְמִילָה, Jer. 18 : 23.]

[§ 288. FUTURE APOCOPE. Like those in Kal, they are divided

into two kinds. (1) With a furtive vowel; e. g. נָבְלָה, עֲתַחַד, לְעֵזֶר. Here the penult vowel is Seghol, or Pattahh when the first radical is a Guttural. The usual forms of noun-Segholates are here prevalent, in distinction from those in Kal; Remark, p. 124.

(2) With nude apocope; as יְרַדָּה, יְרַקָּה, etc.

NOTE. The Imp. follows the analogy of No. 1; e. g. with a furtive vowel, always as בָּרַתִּי, מָרַתִּי, instead of הָרְבָּה הָרְפָּה הָרְגָּה, etc. With a Guttural, as בָּעַתִּי for בָּרַעַתִּי, etc.]

[§ 289. PECULIAR ANOMALIES. Such are the endings in (.) in the Infin., and Future; e. g. Inf. Kal, הָיָה *to be*; Piel עֲזַבֵּה *opprimendo*; Hoph. הָפֹדֵה. In Kal Fut. תְּהִנֵּה, אָבֹתֵה for חָבַדְתֶּה; Piel תְּגַלֵּה. In Syr. and Chaldee, the Fut. ends in ئَـ or ئِـ in these verbs.]

[§ 290. IMITATIONS OF VERBS לְ; comp. § 279. (a) *Imitation in respect to consonants*; e. g. רְצַחֲתָי for רְצַחֵת; נְשַׁבֵּעַ Inf. abs. for נְשַׁבֵּעַ, Imp. נְשַׁבֵּעַ. So אֲנַשֵּׁׁבָה, אֲנַחֲנָה, for יְשַׁבֵּה, יְחִזְקָה; אֲנַפֵּעַ for נְפַעַת Piel; אֲנַפֵּעַ for נְפַעַת, Ecc. 8: 1. (b) *As to vowels*; e. g. תְּכַלֵּה for תְּכַלָּה, אֲנַעֲמָה for עֲמָה; Piel Inf. עֲנַעֲמָה for עֲמָה, Fut. עֲנַעֲמָה for תְּגַלֵּה; Part. Niph. תְּגַלֵּה for תְּגַלָּה.]

§ 291. *General remark on the usage described in § 279, § 290.* The number of these anomalies will be increased or diminished very much, according to the principles assumed by the lexicographer. If he constitute roots both in Δ and in $\tilde{\Delta}$, with the same meaning, then the anomalies are reduced to a very small number. If he make but one root, then they are multiplied. I observe that Gesenius, (very rightly in my apprehension), in his latest works, increases the number of the roots and thus diminishes the anomalies.

[292. *Pilel* appears only twice, viz. in בְּאַרְחָה (contract. בְּאַרְחָה) § 119. c. 1) from אָרְחָה; and in מִטְבָּנִי Part. const. plur., from טְבָנִי, *Pilel* טְבָנָה.

Hithpalel appears only in **רָשַׁתְּהָ**, Hith. **הָשַׁתְּרוֹהָ**, Fut. apoc. **רִשְׁתְּהָ** instead of **רָשְׁתְּהָ**, § 120. b. Inf. with the parag. **הָשְׁתְּהִירָה**, 2 K. 5: 18.]

VERBS LAMEDH TAV.

[§ 293. These are not strictly irregular; but in all the persons which receive a suffix beginning with *n*, the *n* final of the root is inserted by a Daghesh forte in the suffix letter; e. g. כְּרֹתָה, *kā-răt-tā*, כְּרֹתִי, *kā-răt-ti*, etc. So also, מֵת *he died*, מֵתָה, *măt-tā*, מֵתִי, *măt-ti*, etc., as in the paradigm.]

VERBS DOUBLY ANOMALOUS.

§ 294. These are such as have two radicals (usually the first and third) which may be dropped, or assimilated, or may become quiescent; as **וַיְרָא אֶחָד**, **וַיְרָה**, **וַיֵּצֵא**, **וַיִּשְׁתַּחֲווּ**, **וַיִּשְׁתַּחֲבֹה** etc.

NOTE. Very few cases occur like **וְזֶה**, where two irregular letters come together. Two cases only occur of verbs irregular פָּ and עָפָּ; e. g. **דָּבָּר**, and **סָבָּב**; for which see lexicon. The verbs נִגְדָּה and נִגְעָה, are regular as to the *Nun*, § 253.

§ 295. In regard to the *first* radical, these verbs exhibit all the various phases of verbs irregular פָּ; and in regard to the *third* radical all the phases of verbs irregular עָ; see Par. XVII—XX.

[§ 296. The following examples and notes on the paradigms just mentioned, exhibit all the forms of these verbs in which the student is likely to meet with any difficulty.

(a) Verbs נִנְחָה and לִנְחָה.

נִנְחָה, Hiph. fut. apoc. נִנְחָה וְ 1 Sam. 14: 24, for **נִנְחָה יְהִי**.

נִנְחָה, Imp. פְּנִינְחָה Ex. 16: 23, by Syriasm for **אָפָּי** (119. d. 2); Fut. with suff. תְּנִינְחָה וְ 1 Sam. 28: 24, for **תְּנִינְחָה יְהִי**, § 241. Note.

נִנְחָה, Praet. in Pause, **נִנְחָה** Jer. 3: 22; Imp. in pause, **נִנְחָה** for **נִנְחָה יְהִי** (§ 119. d. 2 § 147); Fut. **אָנְחָה** Deut. 33: 21, for **אָנְחָה יְהִי**, a change being made in both the final vowel and consonant; § 290. a. b; **נִנְחָה** Is. 41: 25, for **נִנְחָה יְהִי**; see § 118. Note 2. Hiph. Imp. in pause, **נִנְחָה** for **נִנְחָה יְהִי**, § 119. c. 1. § 147.

(b) Verbs פְּנִינְחָה and לִנְחָה.

אָנְחָה, Inf. fem. **נִנְחָה** for **נִנְחָה**, § 119. c. 1. Imp. **אָנְחָה**, § 243. a.

(c) Verbs פְּנִינְחָה and לִנְחָה, Par. XVII.

נִנְחָה; not found in Kal; Piel Fut. **נִנְחָה** Lam. 3: 53, for **נִנְחָה יְהִי**, § 247. 2. f. Hiph. Fut. with הָ retained, **וְהִנְחָה** Neh. 11: 17, § 247. g. 1. 1st pers. with suffix **וְנִנְחָה** Ps. 35: 18, and in pause **וְנִנְחָה** Ps. 30: 13.

נִנְחָה, Fut. 1st pers. plur. with suff., **וְנִנְחָה**, Ps. 74: 8.

נִנְחָה, Fut. apoc. **נִנְחָה**, Ezek. 31: 7, nude apoc. form; **Popaal**, **נִנְחָה**, Ps. 45: 3.

הִרְאָה, Fut. 1st pers. with suff. נִירָם, Num. 21: 30. Hiph. Fut. with suff. יִרְאֶת, 2 K. 17: 27; תִּרְאֶת Ps. 45: 5, etc.

(d) Verbs פַּנְּאָה and לְנָאָה, Par. XVIII.

The paradigm exhibits in Kal and Niphal the forms of אֲשָׁף; in Hiphil those of אֲשָׁפֵּה, because the former does not occur in Hiphil.

Infinitive construct, שָׁאת for תְּמֻלָּחָה, § 119. c. 1. Fut. הִנְעָלָה Ruth 1: 14, Aleph omitted in writing. Hiph. Fut., לִשְׁפֹּעַ, Ps. 55: 16, Kethib for אֲשָׁפֵּה.

(e) Verbs גַּזְבָּה and לְהַנְּכָה, Par. XIX.

The three verbs גַּזְבָּה, גַּזְבָּה, גַּזְבָּה, are all of this form. Kal Fut. apoc. with Vav, גַּזְבָּה, and גַּזְבָּה; גַּזְבָּה 2 K. 9: 33. Niphal of גַּזְבָּה Praet. 3 pers. plur. in pause, גַּזְבָּה, Num. 24: 6; Fut. 3 pers., גַּזְבָּה, Zech. 1: 16; 3 pers. plur. גַּזְבָּה, Jer. 6: 4; Praet. Niphal גַּזְבָּה 2 Sam. 11: 15; גַּזְבָּה, Job 30: 8 (with נ for ה § 290), or perhaps the root is גַּזְבָּה.

Hiph. Fut. with suff. גַּזְבָּה, 2 Sam. 14: 6; גַּזְבָּה, Job 36: 18, etc. Fut. apoc. with Vav, גַּזְבָּה, גַּזְבָּה, etc. The Imp. also suffers apocope, and takes the forms גַּזְבָּה, גַּזְבָּה, which are of frequent occurrence.]

[§ 297. The verb בָּוָא has all the common inflections exhibited in paradigm XX. But it has many forms *sui generis* besides these; e. g. with suff., בָּאָה, בָּאָה, בָּאָה; Fut. גַּבְוָה for גַּבְוָה. Fem. 3d plur. קָבָאָה, with epenth. אָה. Also תְּבָאָה Deut. 33: 16, for קָבָאָה; and קָבָאָה 1 Sam. 25: 34, for קָבָאָה. Hiphil sometimes takes epenth. אָה; as קָבָאָה. *Defectively* קָבָאָה for קָבָאָה. *Defectively* קָבָאָה for קָבָאָה. *Defectively* קָבָאָה for קָבָאָה.]

Note. The verbs נִגְנָה and קִיְמָה are used only in *Hiphil*; where they are declined like בָּוָא.]

RELATION OF IRREGULAR VERBS TO EACH OTHER.

§ 298. In the irregular verbs in general, only two of the radicals appear to be permanent and immutable. The other radical may be, and often actually is, supplied in different ways, according to the forms adopted by the different classes of irreg. verbs. E. g. from the biliteral דָּקַ, have been formed קָדַךְ, קָדַךְ, קָדַךְ, all of the same meaning. So also, בָּצַב and בָּצַב; צָרַב, צָרַב, and אָצַרְאָה; קָרַה and קָרַה; and so, more or less, of a large proportion of the irregular verbs, much larger than has yet been generally noticed. This principle reigns extensively, also, in the kindred Shemitish languages.

§ 299. In consequence of different forms having the same mean-

ing, it happens in many cases that one form is employed only in some particular tense or conjugation, while another is employed exclusively in another. E. g. from **יָלַל** *ivit*, is derived the Praet. and Part.; while its equivalent **יָלַל** furnishes the Inf., Fut., and Imp. So **רָקַד**, as a verb **עַז** in Kal; but Pual **רָקַדְתִּי**, and Hith. **רָקַדְתְּךָ**, come from **רָקַד**.

Compare in Latin, *fero, tuli, latum*; Greek, *φέρω, οἴσω, ἤνεγκα*. It were to be wished that lexicographers would make a more extensive use of this obvious and widely extended principle in Hebrew etymology. It would greatly diminish the so called *anomalies* of the language.

PLURILITERAL VERBS.

[§ 300. These are properly very few; and they are declined like the conj. Pilel and Pulal. The following list comprises the whole number that actually appear; viz.

(1) **אָטָא**, 1 pers. with suff. **תִּהְיֶה**, Is. 14: 23. (2) **כְּרַבֵּל**, participle **מִכְּרַבֵּל**, 1 Chr. 15: 27. (3) **כְּרַפֵּט**, Fut. with suffix **לִיהְיֶה**, **יְכַרְפֵּטְךָ**, Ps. 80: 14. (4) **פְּרַשֵּׁשׁ**, Job 26: 9. (5) **רְטַפֵּשׁ**, Job 33: 25. (6) **תְּתַרְחָה**, 2 pers. fut. **תְּתַרְחָה**, Jer. 12: 5; participle **מַתְּתַרְחָה**, Jer. 22: 15. (7) A few other forms are noted in some of the lexicons, but in others they are more properly referred to the Pilel form, derived from a trilateral root; as Pilel 3 pers. fem. in pause **רְצַנְנָה**, Job 15: 32. Cant. 1: 16, from **רְצִין**.]

PARTICIPLES.

§ 301. Participles are treated as adjectives, and therefore they are declined as nouns; which is common in other languages. Participles in regard to case, tone-syllable, etc., follow the usages of nouns. Par. XXI. exhibits the various phases and declensions of their *absolute* state.

§ 302. All of them in the fem. may form Segholates, except the ground-form has an *immutable penult vowel*; e. g. **קָמָה**, **מִסְבָּה**, **מִקְיָמָה**, etc., are incapable of a Segholate form, because the *penult vowels* cannot be so changed as to conform to the laws of Segholates; see § 142. d. But in Hiphil the fem. Segholates seem to be derived from an apocopate fem. form like **תְּחִזְקִין**, which resembles the apoc. Fut. **לִקְשֹׁרִין**, and has a Tseri pure and mutable.

VERBS WITH SUFFIX PRONOUNS.

§ 303. Pronouns following verbs and being governed by them, are attached to them and united in the same word. This is effected by taking the fragments or parts of the pronoun, with an appropriate vowel of union (where one is needed), and adjusting the form of the verb, when necessary, so as to receive it.

E. g. יָמַתְּךָ instead of יָמַתְּךָ, *he killed me*; תָּמַתְּךָ instead of תָּמַתְּךָ, *thou didst kill them*. Comp. Latin *eccum* for *ecce eum*, etc.

§ 304. Most of the suffix pronouns influence the tones of the verb, i. e. they move it *forward* or toward the left; and consequently they occasion more or less changes in the mutable vowels of verbs, usually (not always) according to the general principles of the vowel changes, § 126 seq. In some few cases, the *consonants* of the verb suffer a change in order to receive a suffix; see § 311.

§ 305. As all the conjugations of verbs terminate in the same manner, they all receive suffixes in the like manner with Kal, with very little variation. But *neuter* verbs, and those which are *passive* or *reflexive*, do not from the nature of the case admit of suffixes, as they do not, when neuter, govern words after them.

NOTE. Verbs of the *first* and *second* persons do not receive suffixes of the same persons; because the *reflexive* forms of the verbs are employed to express the sense which would be thus conveyed.

§ 306. The Inf. mode and participles receive suffixes either in the manner of verbs or of nouns.

But not with the same meaning, as it respects the Inf. mode; for a noun-suffix appended to it, denotes the *subject* or *agent* of the verb;

but a verbal suffix, the *object* of the action implied by the verb. E. g. Inf. נִפְגַּשׁ, with noun suffix פָּקַדְתִּי *my punishment*, viz. that which I inflict; with a verbal suffix נִפְגַּשְׂךָ, *to punish me*.

§ 307. *Different forms of pronouns suffixes.* Most of the verbal-suffixes or fragments of primitive pronouns, have at least three different forms, adapted to the different ending or tense of the verb to which they are appended.

(a) The most simple form of the suffixes is that in which they begin with a *consonant*. In this shape they are appended, through all the tenses and modes, to forms of verbs which end with a *vowel*; see Note below.

(b) To the simple form of the suffixes, i. e. to suffixes beginning with a consonant, is *prefixed* a vowel of the *A* class, viz. Qamets or Pattahh. In this shape they are appended to forms of verbs which end with a *consonant* usually in the Praeter *only*.

(c) To the same forms are *prefixed* a vowel of the *E* class, viz. Tseri or Seghol. In this shape they are appended to forms of verbs in the Fut. and Imp. which end with a *consonant*.

NOTE. The vowel which is thus prefixed to the suffixes, serves to connect them more readily with the verb, and is therefore called the *union-vowel*. When the verb ends in a vowel, this same vowel of course serves as a union-vowel.

§ 308. Between the suffix and the union-vowel there is sometimes inserted an epenthetic *Nun*, § 109. b, which is usually assimilated to the first letter of the suffix and expressed in it by a Dagheesh forte. In poetry, the Nun is sometimes fully written. This class of suffixes is limited principally to the sing. number of the pronouns, and to the Fut. tense of verbs.

[§ 309. The following table exhibits the suffixes as appended, (a) To verbs ending with a *vowel*, in all the moods and tenses. (b) To those ending with a *consonant*, in the Praeter. (c) To those ending with a *consonant*, in the Fut. and Imperative. (d) It exhibits also those suffixes which receive an *epenthetic Nun*.

(a)	(b)	(c)
Sing. common.	Praeter.	Fut. and Imper.
1. נִי	in pause נִי	נִי
2 m. כָּה-ה-	ה in pause כָּה-ה-	ה etc.
2 f. כִּי ה-	(כִּי) (ה-ה-ה-)	כִּי ה-ה-
3 m. רְהֹה	רְהֹה	רְהֹה
3 f. כָּה	ה-ה-	ה-
Pl. 1. נַנְנִי	נַנְנִי	נַנְנִי
2 m. כֶּם	כֶּם	כֶּם
2 f. כָּנוּ	כָּנוּ	כָּנוּ
3 m. מְמֻרָּם poet.	מְמֻרָּם poet.	מְמֻרָּם poet.
3 f. תְּנִינָה	תְּנִינָה	תְּנִינָה

Future with epenthetic Nun.

(d)
Sing. 1. נִנְנִי for נִנְנִי etc.
— 2 m. נִנְפָּה for נִנְפָּה etc.
— 3 m. נִנְנָה for נִנְנָה, also נִנְנָה
— 3 f. נִנְנָה for נִנְנָה
1st Plur. נִנְנָנָה for נִנְנָנָה]

Notes on the table of suffixes. Unusual forms.

[§ 310. (1) In a very few instances, the Future has the suffixes נִנְנָה like the Praeter; and *vice versa* the Praeter very rarely takes suffixes like the Future, viz. נִנְנִי, and a few times נִנְנָה.

(2) The original *union-vowels* would seem to be Qamets and Tseri; which shorten into Patah and Seghol when the tone is removed. Before the epenthetic Nun, the two latter only are found. So also in נִנְנִי, which in pause becomes נִנְנָה.

(3) The 2d pers. sing. fem. הִ in b, occurs but seldom; the more common form in the Praeter is הִ (without tone הִ), as in the Future. The form with paragogic Yodh (הִכְיָה) occurs often in the later Psalms.

(4) The suffixes **ם**, **כ**, **ב**, never take a *union-vowel*; nor does the suffix **ת** or **ה**, except in pause. The 3 pers. sing. fem. of the Praeter also takes suffixes either *with* or *without* a union-vowel; see below § 312, 2.

(5) The forms מִזְבֵּחַ with a parag. הָ, are common in poetry. The form מִזְבֵּחַ is found as a suffix once, Ex. 15:5; so in Ethiopic. The form מִזְבֵּחַ occurs in Deut. 32:26.

(6) Instead of the fem. suffix **י** of the 3d pers. plural fem., the masc. form **ו** appears, specially after the sufformatives **ו** and **ו-**; perhaps in order that the fem. suffix may not be confounded with the parag. **י**; as **וְיָגַרְשׁוּם**, Ex. 2:17, for **וְיָגַרְשִׁי**; **וְיָמַרְקִירִים**, 1 Sam. 6:10. Gen. 26:15. Num. 17:3. 4. Josh. 4:8. Hos. 2:14. Prov. 6:21. But **י** is used in Jer. 48:7.

(7) The suffixes with epenth. Nun are occasionally found in the Imp., but rarely in the Praeter; see No. 1. above. In Chaldee, and epenth. Nun is always found before the suff. of the Fut., Imp., and Infinitive.

(8) Wherever there is a union-vowel, it always takes the tone. The suffixes סָבָד and נָבָד always draw down the tone upon themselves, removing it two places if necessary; and are on that account denominated *grave* suffixes. The others never move the tone more than one syllable, and are called *light* suffixes.

The suffix **ן** or **נָהָ** when appended to verbs ending in a *consonant*, usually takes the tone. The 3 pers. sing. fem. of the Praeter is excepted; see paradigm.

(9) Some of these suffix-forms of pronouns are derived from primitive forms which are still in use; as סְ , נָ , from סֵם , נֵם , etc. Others would seem to come from forms which are now obsolete in Hebrew; as נַ , from אֲנָה = אֲנָתָה = thou , like I אֲנָכִי ; סַ , from אֲנָכֶם etc. The form נַ still appears in Ethiopic, as a regular sufform. in the flexion of verbs.]

Note. Verbal suffixes are also united, in all their forms, with certain adverbs and interjections; in which condition they are in the Nominative case.

§ 311. *Changes made by suffixes, in the vowels and consonants of the Heb. verb.* The changes of the *vowels* are seen in the paradigm. In respect to the *consonants*, the following changes take place; viz. Praet. 3 fem. חָנַךְ becomes חָנַן (חָנַךְ); the fem. נִי (נִתְנִית) becomes נִתְנָה; 2 plur. masc. בְּמֹתָא becomes בְּמֹתָא; as the paradigm shews. The forms ending with חָנַךְ receive נִי in its room.

Notes on the Paradigm.

[§ 312. KAL, *Praeter third person masc. singular.* In יְבָרַךְ, as the tone is moved forward, the first vowel falls away, § 133; the second vowel of the original word being thrown into a simple syllable, becomes long, § 130; but where the syllable remains *mixed*, Pattahh continues, as בְּרַךְ. In such a way, the student will easily account for most of the changes made in the original vowels of the verb. Verbs final T'seri retain it, when a long vowel is required in the last syllable of the verb; as בְּרַבְנִי.

(2) *Praeter 3 fem.* substitutes מ for the final נ, unites this (for the most part) in a syllable with the last radical of the verb, and always puts the tone upon the same syllable. It is only when a suffix begins with a vowel, (which for the fem. sing. occurs only in תְּמִימִתְּנִי) that the final מ is taken away from this syllable (§ 90. 1), which of course, as it then becomes simple, prolongs the Pattahh, § 130. E. g. with suff. תְּמִימִתְּנִי, תְּמִימִתְּךָ, where the Tseri of the suffix is shortened, in consequence of falling into a mixed syllable without the tone, § 129. a. So מְלִיכִתְּךָ, לְמִינִיתְּךָ make, by the same rules, בְּרַכְתְּךָ, בְּרַבְנִיתְּךָ.

NOTE. The suffix יְהִי and יְהִי sometimes assimilate their ה to the final ה of the verb; e. g. יְהִי מֵתְמַתְיָהוּ = יְהִי מֵתְמַתְיָהוּ 1 Sam. 1:24; יְהִי זָהָרָא = יְהִי זָהָרָא, Jer. 49:24.

(3) *Praeter 2 fem.* exhibits the form יְמִינְךָ before a suffix, (as stated in § 311); and in this way it appears in the same manner as the 1st pers. sing. when it takes the suffix of the 3d pers. sing. and plural. The student will remark that here, and in the 2d pers. plural, a *union-vowel* is provided for the verb by adopting such forms as יְמִינְךָ, יְמִינְתְּךָ.

(4) *The Infinitive* most usually takes suffixes in the manner of Segholate nouns, in Dec. VI; i. e. *the final vowel is thrown back upon the first radical and shortened.* If the verb be גuttural, then the points are regulated by the usual principles, in § 114. § 128. See the examples in the paradigm. The variety of punctuation with the suffixes נ, כ, ב, may also there be seen.

The Infinitive of a verb Fut. Pattahh usually takes Hhireq under the first radical before suffixes; as בְּרַכְתִּי in the paradigm; but sometimes Pattahh, as בְּרַעֲנֵד, בְּעַמְדוֹן, etc. Verbs Pe Guttural sometimes take a Seghol in the first syllable; as חַבְבֵנִי, Ps. 102:14.

The Infinitive fem. Segholate takes suffixes like nouns of Dec. XIII.

Hhireq is the usual vowel in the first syllable, e. g. רַבָּתִי; but sometimes Patah, as שְׁבָתִי.

(5) *Future suffixes* are provided with a union-vowel in most cases, where the verb ends with a consonant; in which cases the final Hholem or Tseri of the verb is dropped. But with suff. נָהַר, בָּנָה, כָּנָה, these vowels are retained, and *shortened* because they lose the tone. On the other hand, verbs Future Pattahh retain this vowel, and prolong it before a union-vowel; as נִבְנֵה from בָּנָה.

(6) *The Imperative* follows the analogy of the Future throughout; and this in regard to verbs final *Pattahh*, as well as others.

(7) *Participles* follow the manner of the *nouns* to whose declension they belong, in receiving suffixes.

(8) PIEL usually drops its final Tseri before a union-vowel, as in the paradigm; but before נָ, כָּמָ, בָּקָנָ, it commonly shortens it into Seghol or short Hhireq, as נְצָחָם, פְּרַשָּׁבָם; rarely into Pattahh, as בְּרִקָּעָם, Deut. 2: 7. Pattahh final here remains, as רְחַזָּעָם.

(9) POEL, POEL, etc., imitate Piel in their suffixes.

(10) HIPHIL appends suffixes to its *full forms*, not to the apocopate ones. Very rarely is the final vowel of the verb dropped; as in **רָגַע שְׁמַע** instead of **רָגַע שִׁמְעָה**.]

Verbs Lamedh He with suffixes.

[§ 313. Suffixes here cause the final letter and vowel to fall away. The union-vowel is then supplied, or omitted, as the nature of the case requires.

NOTE 1. *Praeter* 3d sing. fem. rejects the final *-t*, and then follows the analogy in regular verbs as to the *t* before the suffix.

NOTE 2. Suffixes beginning with a consonant sometimes cause the original Yodh to be restored; as אַפְאִירָהּ, וְכַלְיָמָן, חַדְרָהּ, etc.]

NOUNS.

§ 314. *Derivation.* Most nouns in Hebrew are derived from verbs; and in general they have for their ground-forms the Inf. mode or participles. A comparatively small number of nouns are probably primitive; but these conform, in their inflection, to the usual laws which regulate those derived from verbs.

§ 315. *Declension* in Hebrew nouns differs much from declension

in Greek and Latin. The plural and dual numbers are, indeed, distinguished by appropriate endings added to the ground-forms; but *case*, properly considered, is not marked by any peculiarity of inflection in the noun itself. For the most part, it is designated by prepositions and the construct state of the preceding noun, § 332. But the plural and dual endings, the suffixes, and whatever increases the original ground-forms of the noun and shifts the place of its tone, occasions a variety of changes in the vowel-points and in the forms of nouns, which may not unaptly be called *declensions*.

§ 316. Classes of nouns in respect to origin. Nouns, like verbs, are either *primitive* or *derivative*. Those of the latter class are divided into *verbals* or those derived from *verbs*, and *denominatives* or those derived from *nouns*. Three classes of nouns may therefore be reckoned.

(a) *Nouns primitive*; which are principally those that designate animals, plants, metals, numbers, members of the human and animal body, and some of the great objects of the natural world. But among the names of all these, are some of verbal derivation.

Note. The form of primitive nouns is not distinguished from that of derived ones. They are treated, in their inflections, in the same manner as if they were derived. Only a knowledge of etymology, therefore, can enable the student to determine whether a noun is primitive or derivative; and in some cases it may be doubtful to the best etymologist, whether a noun belongs to the first, second, or third class above specified.

(b) *Nouns derivative*; which are altogether the most numerous class. Very many of them appear to be derived either from participles, or from the Inf. mood. The former more commonly denote the subject or object of action or passion, (*nomen agentis vel patientis*); the latter denote action or passion, (*nomen actionis vel passionis*). The first class are named *concretes*, being used to designate some being or thing; the second *abstracts*, denoting simple action or passion. But to this principle there are very many exceptions.

(c) *Nouns denominative*; which are nouns derived from other nouns, either primitive or verbal. E. g. פָּרָט a vine dresser, from the primitive בָּרַת a vineyard; קָרְמֹן eastern, from the verbal קָרַם the east. The forms of these resemble those of the other classes.

[*Note.* *Denominatives* are usually formed, (1) By adding to verbals the masc. derivation יֵ- , or the fem. הִ- ; e. g. שֵׁשׁ six, שְׁשִׁי sixth; מֹאָב a Moabite, from מוֹאָב ; וִשְׁרָאֵל an Israelite, from שְׁרָאֵל, etc. Several adjectives also are formed in this manner; as בְּכָרִי, fem. בְּכָרִיהָ strange, from בָּכָר a stranger; קָרְמֹן first, from קָרְמֹן, etc.]

(2) By adding יְרִיחָה, which is usually of the fem. gender. E. g. שַׁפְּרוֹנִים *principium*. Words of this form are sometimes defectively written, as צְרִיחָה for צְרִיכָה, etc.

(3) Rarely by adding the terminations הַיְלֵה or הַיְלֵה. E. g. אֲרִיה *a lion*, from אָרִי; שְׂאָלָה *fire-offering*, from שָׂאָל; בְּרִיאָה *a deceiver*, from בְּרִיאָה; כְּבִינָה *a treasury*, from כְּבִין.]

[§ 317. *Nouns composite and proper.* Composite nouns are very rarely found in Hebrew, except in proper names. A few however occur, which are made up of two nouns, or of a noun and a particle; e. g. בְּגִימָן *shade of death*; אֶלְמָנָה *worthless*, from אֶלְמָנָה *not profit*.

NOTE 1. Proper names, in their formation, follow the general analogy of verbals as given in § 316. b. Very many of them are *composite*, and consist usually of two nouns, or a noun and a verb. E. g. בְּנִימָן, i. e. *son of my right hand*; יְהוָיָקִים *Jehoiakim*, i. e. *Jehovah will exalt*.

NOTE 2. To the first word in composite proper names a Yodh is usually added, as גַּבְּרִיאֵל *Gabriel* or *man of God*, from גְּבָרִים and אֵל; sometimes a Vav, as שְׁמוּאֵל *Samuel* or *name of God*, from שְׁם and אֵל. The name of God (אֵל or הָיָה abridged) forms the beginning or the termination of a great multitude of Hebrew proper names.]

Gender of Nouns.

§ 318. The Hebrew has only *two genders*, viz. the masculine and feminine. These are distinguished sometimes by the *form*, and sometimes by the *signification*, of words.

§ 319. I. *Gender distinguished by form.* (a) In general, nouns are *masculine* which end in one of the original radical letters of the word.

(b) The *feminine* is distinguished by adding to the masculine, either הַ, תַ, תָ, or תִ.

E. g. קָנָעַ, *a king*; מַלְכָה, *a queen*; חַטָּאת, *sin*; עֲבָדִי, *a Hebrew man*; עֲבָדִית, *a Hebrew woman*; קְטֻרָה, *incense*; מְרֻעָה, *acquaintance*. The fem. תִ is appropriate to words with Gutturals at the end, § 141.

[**NOTE 1.** Besides these, the following terminations of the feminine

actually occur, although they are rare ; viz. (1) נָשָׁה, for נְשָׁהָה, § 122. 1. (2) תָּהָה, as נְמַרְתָּה, poetic for נְמַרְתָּה. (3) תָּהָה with the proper vowel Pattahh, and with the tone on the ultimate ; as תָּקְרֵבָה emerald, תָּאֲלֵקָה pelican, Ps. 102 : 6.

NOTE 2. The endings תִּהְיָה and וְהִ are also *feminine*. They are contracted forms, and stand for the full fem. תִּהְיָה and וְהִ, neither of which the language permits, § 120. c.]

§ 320. II. *Gender distinguished by signification.* (a) Nouns which designate objects such as the following, are *masculine*, although they have a feminine termination.

(1) Names of men ; as יְהוּדָה Judah. (2) Offices of men ; as בְּדָרֶךְ a governor. (3) Nations ; as יְהוּדָה the nation of Judah. (4) Rivers ; as אַמְנָה Amana.

(b) Nouns which designate objects such as the following, are *feminine*, although they have a masc. termination.

(1) Names of women ; as רְחֵל Rachel. (2) Office or relations of women ; as מִתְּהִלָּה mother. (3) Countries ; as אַסְsyria. (4) Towns ; as צִיר Tyre. (5) Female beasts ; as גַּזְחֹנָה a she-ass. (6) Members of the body by nature double ; as עַצְבָּן the ear.

NOTE 1. The same word may be masc. in one meaning, and fem. in another ; as יְהוּדָה Judah or the Jews, masc. ; יְהוּדָה, the country of Judea, fem.

NOTE 2. There are some nouns which are feminine, although destitute of any distinctive sign of this gender either in form or signification ; as בָּבֶן a well ; כָּבֵר a talent, etc. These can be learned only from practice.

§ 321. *Nouns of common gender.* A considerable number of nouns are of common gender. Such are generally the names of beasts, birds, metals, etc.

NOTE 1. These nouns are mostly masculine as to *form*. Some of them are more commonly employed as masc. nouns ; others more frequently as feminine. These can be learned only by practice. What is of the *neuter* gender in the present western languages, is generally designated in the Hebrew by the *feminine* ; as בָּתְרוֹן daughter of Tyre, i. e. city of Tyre.

NOTE 2. Nouns of the *dual* number are universally of the *common* gender.

§ 322. *Gender of the plural.* In the plural, the appearance of nouns as to gender is in many cases dubious.

A considerable number of masc. nouns form their plural as if they were feminine; while many feminine nouns have plurals of the masculine form, § 327. 1.

E. g. masc. אָבִי *a father*, plur. אָבָיוֹתָא. Fem. חַטָּה *wheat*, plur. חַטָּותָא, etc.

NOTE. The GENDER of the plural, let the FORM be as it may, is, with few exceptions, regulated by that of the singular. Some words exhibit both the masc. and fem. forms of the plural, but the gender of both forms is the same, viz. it is the same as that of the singular.

Formation of fem. nouns from masc. ones.

§ 323. The addition of fem. terminations (§ 319. b) to the masc. forms, usually occasions some change in the vowels of the masculine, because these terminations affect the tone-syllable of the ground-form. E. g. (1) The ending **ה** draws down the accent, and consequently causes the penult vowel of the masc. form, if mutable, to be dropped; § 133. (2) In nouns, etc., of the form of Dec. VII., the final vowel is dropped. (3) Such nouns as Dec. VIII., in case they have a long vowel, exchange it for a short one with Dagh. forte, or in case this is excluded, substitute an equivalent for it, § 111. § 112. (4) Masc. Segholates receiving **ה** fem. assume the suffix-form in order to take it; see par. Dec. VI. (5) Nouns of declension IX. drop their final **ה** and its preceding vowel, in order to receive the fem. **ה**. All these principles are apparent in the following table of formations, in which those nouns not accompanied by a common numeral mark, form the fem. by the mere addition of the fem. **ה** to the masculine; those marked 1, 2, 3, 4, 5, correspond in their formation to the rules given in 1, 2, etc. above. The Roman numerals mark the declensions to which the masc. nouns respectively belong.

Dec.	Masc.	Fem.	Dec.	Masc.	Fem.	Dec.	Masc.	Fem.
I.	סִטָּה	סִטָּה	VI.	מְלֵכָה	מְלֵכָה (4)	VIII.	קָטָן	קָטָן
	פְּתַחֲתָנָה	פְּתַחֲתָנָה		בְּבָעֵם	בְּבָעֵם (4)		פְּנַמָּה	פְּנַמָּה (3)
II.	מְוֹצָאָה	מְוֹצָאָה		אֶמְרָה	אֶמְרָה (4)		בְּצָהָה	בְּצָהָה (3)
III.	גְּדוֹלָה	גְּדוֹלָה (1)		לְגָלָה	לְגָלָה (4)		בְּנָה	בְּנָה (3)
	מְתֻחָה	מְתֻחָה (1)		אַכְלָה	אַכְלָה (4)		זְקָה	זְקָה (3)
	עַצְמָה	עַצְמָה (1)		חַזְקָה	חַזְקָה (4)		בְּזָה	בְּזָה (3)
	בְּרִיאָה	בְּרִיאָה (1)		עַזְלָה	עַזְלָה (4)		גְּבָה	גְּבָה (3)
	מְקִימָה	מְקִימָה (1)		צָרָה	צָרָה (4)		שְׁרָה	שְׁרָה (3)
IV.	רְפָה	רְפָה	VII.	אַרְתָּה (1)	אַרְתָּה (2)	IX.	צְפָה	צְפָה (5)
V.	מְרָאָה	מְרָאָה (1)		מְוֹקָנָה	מְוֹקָנָה (2)		מְרָאָה	מְרָאָה (5)
	צְבָה	צְבָה (irreg.)		צְבָה	צְבָה		צְבָה	צְבָה

NOTE. As nouns of Dec. V. not unfrequently imitate those of Dec. VI. in their const. form (see par.) so among the *feminines* derived from ground-forms belonging here, are some that imitate the fem. of Dec. VI.; e. g. יָרַק fem. יְרַכָּה, יִצְלָח fem. יְצַחֵךְ. For the form מַחֲזָקָה, fem. מַתְחָקָה, under Dec. III., comp. § 127. Except. I. § 270. b. 1.

(b) The ending ת makes no change in the original word; e. g. חֲטֹאת, חֲרֵבִי, חֲבָרִית, etc.

(c) The Segholate endings חֲנָה, (1) Affect the *penult* vowel in the like manner with חָנָה; see above, a. They change the *ultimate* mutable vowel, according to the rule in § 142. d. (3) If the final vowel be impure, they substitute a pure one in its room; e. g. שָׁאָלָה, שָׁאָלָשׁ; שָׁמָעָה, שָׁמָעָשׁ; גְּבִירָה, גְּבִירָתָה, etc.; § 127, Exceptions.

NOTE. The Fem. Segholate form is usually chosen for the *construct* state; while חָנָה is more common in the *absolute* state. In the fem. Inf. and Part., the Segholate ending is the *usual* one. Nouns in Dec. VI. and IX. are not susceptible of fem. Segholate endings. Nouns in Dec. VIII. omit the Daghesh in the double letter and lengthen the preceding vowel, when they assume the Segholate form; e. g. חָשָׁבָה, חָשָׁבָת.

Formation of the Plural.

§ 324. The Hebrew, like the Greek, has three numbers, the *singular*, *dual*, and *plural*. The plurals of masc. and fem. nouns are usually, but not always, distinguished by appropriate forms.

§ 325. *Plural masculine.* The plural of masc. nouns is formed, (a) Usually by annexing to the singular, (1) יִם. (2) ס simply, in some words ending in

E. g. (1) plur. סִיטִים, לְוִיִּם; (2) גְּבָרִים, גְּבָרִי; also as תְּנוּמִים, תְּנוּמִת, תְּנוּמִים, תְּנוּמִת; also as תְּגִינִים, תְּגִינִת, § 63.

(b) *The unusual forms of the plural*, are (1) יִנְ—; e. g. נְלָמָדָה, plur. נְלָמָדים, Prov. 31: 3. (2) יְ—; e. g. חֲלֹזָן, חֲלֹזָנִי, Jer. 22: 14: גְּזִבָּרִי, Nah. 3: 17. (3) Perhaps יְ—; e. g. מְנֻן, יְנֻן, Ps. 45: 9. The forms 1 and 2 coincide with the Chald. and Syriac plurals.

§ 326. *Plural feminine.* The plural of fem. nouns

is formed, (a) By changing the terminations **תְּ** and **תָּ** of the fem. sing. into **וֹתָ**, and by corresponding vowel changes.

E. g. **תִּירָה**, plur. **תִּירָות**; **הַזְּרָה**, plur. **הַזְּרוֹת**; **טְבֻעָה**, plur. **טְבֻעוֹת**. The **ת** of the fem. ending sing. is, in a few cases, retained in the plural as if it were a radical; e. g. masc. **כָּל**, fem. **כָּלָתָ**, fem. plur. **כָּלָותָ**.

(b) By annexing **וֹתָ** simply to those feminines which in the singular have a masc. form; as **בָּאָרֶת**, plur. **בָּאָרְותָ**, § 320. Note 2.

(c) By changing **עֲבָרִית** **וַיּוֹתָ** into plural **מְלֻכִּיותָ**, as **עֲבָרִית** **וַיּוֹתָ**; and **וֹתָ** into plural **מְלֻכִּותָ**, as **עֲבָרִית** **וַיּוֹתָ**.

NOTE 1. The plurals under *c* appear to be derived from obsolete forms of the sing. in **וַיִּהְ** and **וַיְ**. Nouns of these classes sometimes also form their plural after the usual manner; as **חַנִּיקָה**, plur. **חַנִּיקָהִים**; **גַּנְחָה**, plur. **גַּנְחָהִים**.

NOTE 2. The plural ending of the fem. form is not unfrequently written *defectively*; as **תָּהָקָ** for **תָּהָותָ**, etc.

HETEROCLITES.

[§ 327. Thus we may, in the manner of the grammarians, name those nouns which specially depart from *usual analogy*. They are of *five* classes. These are,

(1) Such as have a masc. singular, and yet have a plural of the fem. form and masc. gender, e. g. **אָבָותָ**, § 322 and the Note; also such as have a fem. singular, and a plur. of the masc. form and fem. gender, e. g. **לְבָנָה**, **לְבָנִים**. (2) Such as have two forms of the plural, while the gender of both follows that of the singular, e. g. **שָׁנָה** fem. *a year*, plur. **שָׁנִים** and **שָׁנִים** fem., § 322. Note. (3) Some nouns have only a plur. form; e. g. **פָּנִים**, *the face*. (4) Some are found only in the singular; e. g. **עֵזָן** *fowl*, **עַמְּלָקָה** *children*, etc. These have a collective and plur. sense, as well as a sing. one. (5) Some words exhibit (like many in the Arabic) a *pluralis pluralium*, i. e. a plural formed by a second plural in addition to the first one; e. g. **מְגַדֵּל** *a high place*, plur. **בְּמָגוֹת**, **בְּמָגוֹתִים** *pluralis pluralium* **בְּמָגוֹתִים**.]

Formation, use, etc., of the Dual.

§ 328. The dual is usually formed by adding the termination **יִם** (יַיְמָה) to the forms of the singular; e. g. (a) To masculines without change. (b) To feminines in **תָּ**, after changing the final **ת** into **תָּ**.

E. g. (a) **יוֹם**; (b) **ירְכָּתָם**, **ירְכָּתָה**. In nouns of Dec. VI. the dual ending is appended to the suff. form, as **רְגָלִים**, **רְגָלָתָם**; see paradigm.

NOTE. The dual endings appear, in some few cases, to suffer contraction; e. g. **נְתָנָה** for **נְתַתָּה**, **וְרְכָה** for **וְרַכָּתָה**; **נְרָרָה** for **נְרַרָתָה**. These contracted forms are limited mostly to proper names.

§ 329. *Use of the dual.* It is used principally to designate such objects as are double either by nature or by custom.

[E. g. **שְׁנִים** *the two hands*; **שְׁנִים** *a pair of shoes*, etc. The names of members of the human body which by nature are double, have also a plural as well as a dual form; but the dual is generally taken in a *literal*, and the plural in a *figurative* sense; as **פְּקָדִים** *handles*.

NOTE 1. In a few instances the dual form stands, instead of the plural, for a greater number than two; e. g. **שְׁשָׁתֶן** *six wings*; **שְׁשָׁתֶן** *three teeth*. It hardly needs to be remarked, that the dual is of course essentially plural, requiring a plural verb, adjective, etc. In some cases it is difficult to show the reason of the dual form; as **בְּנֵי-** *mid-day*, etc. Perhaps it is intensive.

NOTE 2. The words **שְׁמָשָׁךְ** *heavens* and **מְיֻחָדָה** *waters*, though apparently dual, are used as plurals.]

§ 330. *Gender of the dual.* It is of *common* gender; and it is found only among nouns, and not among adjectives or participles.

§ 331. The dual ending is sometimes annexed to the plural; e. g. **הַמִּזְבֵּחַ** *walls*, dual **הַמִּזְבְּחִים** *two walls*, etc. Comp. § 327. 5.

DECLENSION OF NOUNS.

Construct state.

§ 332. The Hebrew has no *cases*, in the sense in which we speak of cases in Latin and Greek. But when two nouns come together, the second of which is to be translated as a Genitive, this relation is indicated, contrary to the usual custom of other languages, by some change in the *first* noun (if it be susceptible of change) instead of the second. The first noun so situated, is said to be in *regimen* or in the *construct* state; while any noun not thus placed before a Genitive, is said to be in the *absolute* state.

Two nouns in such a relation are supposed to be uttered nearly as if they were one word; for which reason the first noun is usually contracted in the utterance, (if it be capable of contraction), so that the stress of voice may be transferred to the second.

Changes of Consonants in declension of Nouns.

§ 333. The *consonants* of the ground-form or absolute state, are modified in *regimen* or the *construct* state as follows; viz.

(a) In all classes of masc. nouns sing. (not having a fem. form, § 320), the const. is like the abs. form as to its *consonants*.

(b) Feminines singular in **הָ** change this ending into **תָ-**; as **וִרְאַתָּה**, const. **וִרְאַתָּן**. Other feminines singular suffer no change of their consonants.

(c) The plur. ending **יִם** and the dual **יִתְמָ** become **תִּים**; as **וִלְדִים**, const. **וִלְדִתִּים**; **סֹותִים**, const. **סֹותִתִּים**.

(d) Plurals in **וּתְ** suffer no change in their consonants, in the construct state.

REMARK. The *vowels* of words are also affected by regimen or construct state; see § 341 seq.

Suffix state.

§ 334. This is that form of nouns to which are appended or suffixed fragments of pronouns equivalent in signification to our pronominal adjectives in English.

E. g. *בָּשָׂר a horse*, with suffix, *בָּשָׂר his horse*, etc. So *בְּקֵץ voice*, *בְּקֵץ vox ejus*.

NOTE. Pronouns or fragments of pronouns thus suffixed, may be considered as equivalent in general to nouns in the Gen. case, and as putting the noun to which they are suffixed into a kind of regimen or const. state. Frequently the suff. state requires the same vowel-changes as to the const. state, *but not always*; as may be seen by the paradigm of nouns, where both states are exhibited.

§ 335. Most of these suffixes (like those of verbs, § 304 seq.), cause the tone of the word to which they are appended to be moved forward, and of course produce a change in the vowel-points; see § 129 seq.

§ 336. Noun-suffixes (like those of verbs, § 307 seq.) have generally three different forms, adapted to the ending or number of the word to which they are appended.

(a) The most simple form of the suffixes is that in which they begin with a consonant, and are appended to nouns *singular* ending with a *vowel*.

(b) The second form of suffixes prefixes a *union-vowel*, in which shape they are appended to nouns singular ending with a *consonant*.

(c) The third form of the suffixes is peculiar to nouns plural. Here all the suffixes take a union-vowel; and all of them, except that of the 1st person sing., insert a Yodh between the union-vowel and the suffix.

[The following table exhibits the suffixes as appended to the various forms of nouns; the first column, (a) Containing those which are attached to nouns *singular* ending with a *vowel*; the second, (b) Those which are attached to nouns *singular* ending with a *consonant*; the third, (c) Exhibiting the suffixes as they are attached to nouns *plural*. Several unusual forms of suffixes are subjoined.

	(a)	(b)	(c)
Sing.	Simple form.	With un. vowel, etc.	Suff. to nouns plural.
1. <i>my</i>	יִ-	יִ-	יִ- (יִ-)
2 m. <i>thy</i>	תְּ, תָּ-	תְּ, תָּ-	תְּ (תְּ)
2 f. <i>thy</i>	תְּ	תְּכִי	תְּכִי
3 m. <i>his</i>	וְהָ-	וְהָ-	וְהָ poet.
3 f. <i>her</i>	הָ-	הָ-	הָ
Pl. 1. <i>our</i>	וּנְ-	וּנְ-	וּנְ-
2 m. <i>your</i>	כְּמָ-	כְּמָ-	כְּמָ..
2 f. <i>your</i>	כְּנָ-	כְּנָ-	כְּנָ..
3 m. <i>their</i>	הָם	הָם poet.	הָם poet.
3 f. <i>their</i>	הָןָ-	הָןָ-	הָןָ]

Notes.

[NOTE 1. *Unusual suffixes to nouns singular.* SING. SUFF. 2 masc. חַבֵּד Ps. 139: 5, חַבְּדָה Ps. 10: 14.—2 fem. sing. תְּגִילָה Ezek. 5: 12, תְּגִילָה Ezek. 23: 28, תְּבִיבָה (for תְּבִיבָה) with תְּבִיבָה parag. Nah. 2: 14, תְּבִיבָה Ps. 103: 3.—3 fem. הָנָה without Mappiq Num. 15: 28, אָנָה Ezek. 36: 5 for אָנָה. PLURAL; 1 pers. וְנוּ Ruth 3: 2. Job 22: 20.—2 fem. כְּנָה Ezek. 23: 48, 49.—3 masc. וְהָם 2 Sam. 23: 6.—3 fem. וְהָנָה 1 K. 7: 37.

NOTE 2. *Unusual suffixes to nouns plural.* SING. SUFF. 3 masc. וְהָנָה Ps. 116: 12, Chaldaic.—3 fem. אָנָה Ezek. 41: 15, for אָנָה. PLURAL; 2 fem. וְהָנָה Ezek. 13: 20.—3 masc. וְהָמָה Ezek. 40: 16.—3 fem. וְהָמָה Ezek. 1: 11; all with הָנָה paragogic.

NOTE 3. The suff. יִ joined to a noun ending with יֶ, usually coalesces with it; e. g. גּוֹי *a nation*, גּוֹיִים (gōyîm) *my nation*; but sometimes as בְּרִיָּה *my fruit*.

NOTE 4. The sing. forms 3 pers., הָנָה, הָנָה are appended to nouns of Dec. IX.; מָה is parag. for מָה, § 125. c.

NOTE 5. ANOMALIES. (1) Yodh in the plur. suff. is sometimes omitted in writing; as דְּבָרִיךְ for תְּבִיבָה, חַלְבִּירָה for תְּבִיבָה, Gen. 4: 4. (2) Sometimes a sing. suff. is attached to a קְבָרוֹ for קְבָרִי, etc. 19

plur. noun ; עֲדָתִי for מְכֹנֶתִי, Ps. 132: 12; מְכֹנֶתִי for עֲדָתִי, Deut. 28: 59; בְּבָנָה for מְבָנָה, etc. (3) *Vice versa*, plur. suffixes are sometimes appended to the singular ; e. g. יְמִינֵךְ for יְמִינָךְ, קְרַבֵּךְ, thy building, for בְּבָנָךְ, Inf. noun from בָּנָה Ezek. 16: 31. Nos. 2 and 3 are doubtless oversights of transcribers.

REMARK. The suffixes בְּ, בָּ, בַּ, בָּנָה, are called *grave*, because they always bring down the *tone* upon them ; while other suffixes are called *light*, because they do not affect the tone uniformly in this manner. With nouns *singular*, the grave suffixes take no union-vowel. With nouns *plural*, they have one, *but do not allow it to take the tone*. In all other cases, without exception, the union-vowel takes the tone upon itself. The sing. נָ takes the tone when preceded by a consonant ; and loses it when preceded by a vowel.]

§ 337. Feminines in הָ, in order to receive suffixes, change the final הָ into הַ.

§ 338. Nouns *dual* take the suffixes of nouns plural.

§ 339. The plural and dual, in order to receive suffixes, drop the appropriate endings of the abs. state, and take the suffixes in their place.

E. g. בְּרִירִים, plur. בְּרִירִיִּם, where the ending יִם is dropped, and the suffix יִם taken in its room. So בְּגִימִים; dual בְּגִימִים, with suff. בְּגִימִים, dropping יִם and taking יִם.

Notes on nouns with suffixes, Par. XXIV.

§ 340. This paradigm shews the manner in which the suffixes are attached to masc. and fem. nouns. No. I. exhibits the usual suffixes, in connection with a masc. noun ending with a consonant. A fem. noun terminating in a consonant, receives suffixes in the same way. No. II. exhibits the manner in which suffixes are attached to nouns ending with a vowel or quiescent letter. The noun בָּנָה in its abs. state ends, indeed, in a consonant, but it is in this respect irregular. The const. and suff. state has a Yodh, as if from a form בָּנָה ending with a Quiescent. The suffixes are of course of the simple form, i. e. *without* a union-vowel. The plur. of בָּנָה is בָּנָות ; which takes suffixes like the plural of בָּנָה.

No. III. exhibits suffixes in connection with a fem. noun. For feminines in הָ and הַ with suffixes, see § 390 and Dec. XIII. in the paradigm of nouns. For anomalies as to suffixes appended to fem.

nouns, see Rosenm. Comm. in Zach. 4:2, where is a large list of them.

Changes of vowels in the declension of Nouns.

§ 341. As regimen and the suffix state usually either change the tone of words, or occasion contraction in the method of uttering them, it follows of course that the vowels must be affected by them. But in almost every case of this nature, only the *ultimate* and *penult* vowels are affected.

For the changes in the consonants, see § 333.

§ 342. **VOWEL CHANGES.** (a) When any accession beginning with a vowel, by means of declension or suffixes, moves the tone forward one place, the *penult* mutable vowel of the ground-form falls away; but in nouns, etc., of the form of Dec. VII., the *ultimate* vowel falls away.

E. g. בָּר, plur. בָּרִים; with suff. בָּרִינוּ, בָּרִין; and so with all the suffixes which are either monosyllabic, or being dissyllabic have the tone on the *penult*. Examples of Dec. VII., where the *final* vowel falls away, are אֹזֵבִי, אֹזֵבִים, אֹזֵבִנוּ, אֹזֵבִנָה, etc. See paradigm of nouns, Dec. VII.

NOTE I. Nouns of Dec. VI., i. e. *Segholates*, inasmuch as their abs. form is an artificial one (§ 141), assume their original ground-form in order to receive suffixes, or to make the dual; e. g. abs. בָּרִיךְ, with suff. בָּרִיכִי, dual בָּרִיכִים.

(b) When the tone is moved forward one place, by a syllabic accession beginning with a consonant, and when the word is in the const. state, the penult vowel is dropped, and the ultimate one is usually shortened.

E. g. (1) By syllabic accession, viz. the grave suffixes (§ 336. Rem.), as בָּרַךְ, בָּרַכָם. (2) In the const. state; as בָּרָא לְדֹתָם, *the word of God*. But in Dec. VI. the const. state remains unchanged, on account of the artificial form of the word (supra Note 1). In Dec. VII., words in the const. state for the most part (but not always) remain unchanged; see par. of Dec. VII.

NOTE 2. The suff. נָ allows of two different forms in the noun to

which it is appended; e. g. (1) It shortens the ultimate vowel; as **תְּשִׁםָּה** *name*, **תְּנִשָּׁה** *thy name*. (2) It places it in a simple syllable by combining the final letter of the root in a syllable with itself, and of course it then requires the previous vowel to be long; as **תְּבָרֶךָ** *thy word*.

(c) When the tone is moved forward *two* places, and in the const. state of plur. nouns, both the *ultimate* and *penult* mutable vowels fall away.

E. g. (1) By plur. grave suffixes; as **קְבָּרִיךְתָּם**. (2) By const. state; as **קְבָּרִי הַצּוֹם** *the words of the people*. For the mode of supplying *new* vowels, see § 137 seq.

§ 343. All fem. nouns having forms like masc. ones, are declined in the same manner. Besides the usual changes in the *penult* vowel (as in masc. nouns), feminines in **תָּ-**, (1) Before a suffix beginning with a *vowel*, merely change **תָּ** into **תָּן**. (2) Before a suffix beginning with a consonant they not only change the **תָּ** into **תָּן**, but also shorten the vowel immediately preceding the **תָּן**.

E. g. (1) **תָּנָנָה**, with suff. **תָּנָנָה**. (2) **תָּנָנָהָה**. Fem. plurals and Segholates follow the analogy of masc. nouns, as to their vowel changes.

General rule respecting plural suffixes.

§ 344. (1) In masc. nouns plural, *light* suffixes are attached to the absolute state abridged; *grave* suffixes (§ 336. Remark) to the construct state. (2) In fem. nouns plural, all the suffixes are attached to the construct state.

DECLENSION OF NOUNS MASCULINE.

First declension.

§ 345. This comprehends all nouns, whether monosyllabic or polysyllabic, whose vowels are all *immutable*.

E. g. **עֵירָה**, **גָּרָה**, **כְּתָבָה**, **אֲבִינָה**, **מִלְכָוָה**, etc. The single circumstance that the vowels are *immutable*, marks this declension; not the *kind* of vowels, nor the number of syllables. Of course not a few nouns

that are *feminine* belong here also ; e. g. those ending in *תִּתְ*, *תִּתְ*, etc., and many others. Whether a noun is masc. or fem., it belongs here if the vowels are *immutable*. In many cases it is easy to decide whether the vowels are immutable, in others not. Thus in *לָקַח*, *שָׁבַת*, etc., the vowels are obviously immutable ; but the vowels in *אֲבָבָק*, *שְׁפָט*, etc., can be known to be immutable only from a lexicon, or from a knowledge of etymology.

[§ 346. *Notes on the paradigm.* (1) As the vowels are immutable here, additions to the ground-form of course occasion no change. (2) Some few nouns are treated sometimes as belonging here, and at other times as being of Dec. II. ; e. g. *שְׁרַחַת*, const. *שְׁרַחַת*, Dec. II. ; but plur. const. *שְׁרַחַת*, Dec. I. The lexicons note such. (3) Some few nouns having *i* in the abs. state, exchange it for *u* in some of the derived forms ; see Par. Dec. I. c, also § 127. Except. I. § 270. b. 1. In the Par., d presents the manner in which nouns with a final Guttural and Pattahh furtive are declined.]

Second declension.

§ 347. This includes nouns *with final Qamets or Pattahh pure and mutable*, whether monosyllables, or polysyllables with preceding vowels immutable.

§ 348. *Changes.* In the const. state *singular*, before the grave suffixes, and sometimes before *נַ*, final Qamets goes into Pattahh, § 342. b. In the *plural*, the final vowel falls away in the const. state, and before the grave suffixes, § 342. c.

REMARKS. (a) The penult vowel in nouns of this Dec. being *immutable*, of course it is not affected by either regimen or suffixes. (b) Final Qamets is also immutable in many words, although it cannot be distinguished by the mere appearance ; e. g. *שְׁמֹרֶךְ*, plur. const. *מְשֻׁרְךָ*, etc., of Dec. I. Etymology and the lexicons determine such cases. (c) Some nouns with final Qamets mutable belong to Dec. VII. ; e. g. *בָּ* plur. *בִּירָם*, etc. The mode of declension, or of appending suffixes, etc., enables the student easily to distinguish cases of this nature.

[§ 349. *Notes on the paradigm.* (1) Under *a*, *דְּמַכְתָּ* (for *דְּמַכְתָּם*) is *sui generis*. So from *ידָ hand*, we have both *יִדְכָּם* and *יִדְכָּתָם*. (2) Cases like c and d (with final Pattahh) are rare. Only the forms of the

plural determine the declension, to which they belong. (3) Some participles in Niphal from verbs נָלַךְ, seem at first view to belong here; but they drop their Qamets in the plural, e. g. נִצְמְנָאִים instead of נִצְמְנָאִים; and such forms of participles as נִטְמְנָאִים probably have a ground-form like נִצְבָּאִים of Dec. VII.]

Third declension.

§ 350. This comprises all nouns which have an *immutable vowel in the final syllable, and Qamets or Tseri pure and mutable in the penult.*

§ 351. *Changes.* Out of the abs. state, the mutable vowel of the penult falls away.

REMARKS. (a) Polysyllabic nouns, like כְּלֵיָרֹן, etc., belong here, as well as dissyllabic ones. (b) In many cases, the penult vowel is *apparently* mutable, but *really* immutable; e. g. בְּרִיחַת=בְּרִיחַת, Dec. I. The lexicons, etymology, and declension, determine cases of this nature. Sometimes they are quite unexpected; as in חַזְוִית, גַּלְיוֹת, etc., with Qamets impure, and so belonging to Dec. I.

[§ 352. *Notes on the paradigm.* (1) Such nouns as the examples in *d* and *e*, more generally omit the Daghesh forte in the const. state, etc., as in the Par.; but they sometimes retain it, as the nouns in smaller print shew. (2) The Seghol under ה in const. חַזְוִית, is occasioned by the Guttural; so אַשְׁרִים, etc. But ע also takes Hhireq short, as const. עַצְבָּן. (3) As to exchanging Hholem for Shureq in *f*, see § 346. 3. § 127. 1. (4) In *g*, the Tseri under ס in the sing. is immutable, only because it is a supposititious euphonic vowel, § 119. *d. 2*; the plur. is regular. The word, however, can scarcely be considered as really belonging to Dec. III. (5) In *h*, the short form in the const. state (־לְגַדְּהֶל gedhēl) is rare, § 127. 3. It is used only before a Maqqeph. (6) In such rare cases as מְרוֹן plur. מְרוּנִים, it is probable that the ground-form of the plural is מְרוּן; only the singular properly belongs to Dec. III. (7) A very few nouns fluctuate between Dec. I. and III.; e. g. סְרִיסָת const. סְרִיסָת, as of Dec. III.; but plur. סְרִיסִים, as of Dec. I.]

Fourth declension.

§ 353. This includes *all dissyllabic nouns with Qamets pure in the ultimate, and Qamets or Tseri pure in the penult.*

§ 354. *Changes.* (a) Out of the ground-form the penult vowel always falls away. (b) In the const. sing., before the grave suffixes, and sometimes before $\bar{\eta}$, the final Qamets shortens into Pattahh, § 342. b. (c) In the plur. const. and before the plur. grave suffixes, both the vowels of the ground-form fall away (§ 342 c), and then a new vowel, viz. Hhireq or Pattahh, is inserted, § 137. § 138.

[§ 355. *Notes on the paradigm.* (1) The vowels here, as in other cases, often present an ambiguous appearance. The lexicons will determine their nature. (2) The examples *c*, *d*, *e*, conform to the principles of pointing Gutturals, § 138. § 139. In *e*, however, the const. and suff. plur. conform to the analogy of other consonants, in the first vowel; as the vowels under Gutturals sometimes do. (3) So, on the contrary, other letters sometimes conform to the usage of Gutturals; e. g. const. and suff. plur. of $\aleph\bar{v}\bar{d}$ in *f*, with a Pattahh for the first vowel. (4) Nouns of the form *g*, derives of $\aleph\bar{b}$, belong in general to Dec. III., having the final \aleph immutable. But in some few cases, like $\aleph\bar{b}\bar{v}\bar{z}$, the final Qamets is dropped in the const. and suff. plural; in which case they are of Dec. IV. (5) Cases like *h* and *i*, with a const. Segholate form, are not frequent in this declension; yet they occur often enough to demand a distinct recognition.]

Fifth declension.

§ 356. This comprehends dissyllabic nouns, with *Tseri* pure in the ultimate and Qamets pure in the penult.

§ 357. *Changes.* The vowel-changes follow the analogy of Dec. IV., except that the singular const., and the form before the grave suffixes, differ more sensibly from the sing. absolute; see § 358. 3.

[§ 358. *Notes on the paradigm.* (1) This declension might have been ranked with Dec. IV.; but I conform to the present usage. (2) The Segholate forms of the sing. const. in *c* and *d*, are like those in *h*, *i*, of Dec. IV. (3) The assumption of Pattahh in the const. sing., and before the grave suffixes, etc., is peculiar to this declension; but it may be accounted for by the near relation of the vowels Pattahh and Seghol, and from the fact, that Seghol is very rarely employed as the final vowel of nouns, except in cases of Dec. VI., where it is merely

furtive. We should naturally expect short Hhireq before the grave suffixes; but the regimen form is adopted. Comp. Dec. VII., where the endings are in Tseri likewise. (4) Derivates of נָלַג (like נָלַגְתִּי) which apparently belong here, have a Tseri immutable and belong to Dec. III. The same is the case with a considerable number of other nouns and participials; e. g. יְמִינָה, יְמִינָה, אֲבָלָה, שְׁבָחָה, שְׁמָחָה, etc., all of Dec. III., having their Tseri immutable. (5) A few words fluctuate between Dec. III. and Dec. V.; e. g. עֲקָבָה, const. עֲקָבָה, Dec. III.; but plur. const. עֲקָבָה, Dec. V.]

Sixth declension.

§ 359. This comprises dissyllabic nouns, which have the tone on the penult and a furtive vowel in the final syllable.

In other words, this declension includes all Segholate nouns of two syllables; excepting a few nouns and Infinitives with the fem. Segholate endings מְנֻן, מְנֻנָה, which belong to Dec. XII. The furtive vowel of the final syllable is Seghol, Pattahh, or short Hhireq, § 141.

NOTE. All Segholate forms are *factitious* and merely *euphonic*. They appear only in the abs. and const. states of the singular; for all nouns of this species, when they receive an accession, neglect the furtive vowel and develope their original state, which is a monosyllable ending with two consonants; as נָלַגְתִּי, original form נָלַג, with suff. מְנֻנָה, etc.

§ 360. *Changes.* (a) The const. sing. is generally the same as the absolute. (b) The suffixes of the singular are usually appended to the *original* form of the noun. (c) The plur. absolute assumes a form like that of nouns belonging to Dec. IV. (d) In the plur. const., and before the grave suffixes, the penult vowel of the plur. abs. is dropped, and the *original* vowel of the ground-form in the first syllable is restored.

NOTE. The plur. abs. of this declension is quite anomalous, and cannot be derived from either the original or factitious form of the singular, by any of the usual laws of declension.

§ 361. The *original* vowel of the monosyllabic ground-form is *pure in all cases*, and mostly short. It is either of the *A*, *E*, or *O* class; as (1) מֶלֶךְ, סֶפֶר. (2) חֶלְקָה.

(3) שָׁקֵד, קָרְבָּן, שָׁקֵדָן. In the *factitious* forms, the original vowel (if not of the *O* class) is mostly changed into Seghol by the influence of the furtive vowel, § 142. *d*.

§ 362. Segholate nouns may be divided into *three* classes, according to the original-vowels of their ground-forms; and may be called Segholates of the *A*, *E*, or *O* class.

[§ 363. *Notes on the paradigm of the A class.* (1) All these having Pattahh under their first radical for their *original* vowel, assume it in the suff. state, § 360. *b*. (2) The examples *b*, *c*, shew the manner in which the Gutturals influence the form of these Segholates, § 141.

(4) A few words belonging here, retain the *original* ground-form; e. g. אַיִלָּה, אַוְתָּה, דְּבָרָן (not דְּבָרָן), etc.]

[§ 364. *Notes on the E class.* (1) In such cases as *d*, *f*, *h*, we might naturally expect that the Tseri would be changed into Seghol, § 142. *d*, but Tseri often appears in the first syllable. (2) The examples *f*, *g*, exhibit the influence of הַ Guttural; the example *h*, that of a *final* Guttural. Sometimes, however, Hhireq short is used in the const. and suff. plural of words Pe Guttural, like הַקְרָבָר from קְרָבָר. (3) The student must not fail to note, that although such nouns as בְּבָרֶךָ, דְּבָרֶךָ, etc., exhibit in the abs. state the same appearance as those of the *A* class, viz. בְּבָרֶךָ, yet in the suff. state the difference in the *original* vowels is at once discerned; e. g. קְבָרִי, but קְבָרֶךָ, מְלָכִי, etc.

(4) *Original* forms are sometimes found here; as נְחִתָּה, דְּבָרָן, etc.

REMARK. Some nouns, by usage, are treated as belonging both to the *A* and *E* classes; e. g. דְּבָרָן, הַמְּלָאָה, etc., see Lex.]

[§ 365. *Notes on the O class.* (1) The examples *i*, *j*, exhibit Qamets Hhateph (in the suff. state), which corresponds to the Hholem of the abs. state. This Hholem, long and pure, is probably the vowel of the original form; as in עֹשֶׂת qōsh̄t. (2) In *k*, the influence of הַ Guttural is seen. For the form of the suff. state סְבֻּנָּה pō-ol-khēm, see § 140. Sometimes this form appears without a Guttural; e. g. סְבֻּנָּה, from בְּבָרֶךָ, etc. (3) In *l*, a comp. Sheva is assumed under the first radical, in the plur. abs. and plur. light suff. state; an occurrence very rare among nouns of this class.

ANOMALIES. The nouns שְׁרָשָׁן, שְׁרָקָן, לְהָנָן, exhibit some anomalies in regard to their vowels; plur. شְׁרָשִׁים shō-rā-shīm, קְרָשִׁים.

qō-dhā-shīm, etc. Also *בְּנָה*, *בְּנָת*, *בְּנָי*, have anomalous plurals; see the Lex. on these words.

An original form here is *בְּנָיִם*.]

[§ 366. *Segholates of verbs* יָצַא and יָצַר. (a) Those of the *A* class have two forms, viz. with middle י (as in *m*, *n*), which out of the abs. state quiesces in Shureq or Hholem, as in the examples; or with middle א (as in *o*, *p*), which out of the abs. state quiesces in Tseri or Hhireq. The forms like *תְּנוּמָה*, *תְּנוּמָתָה*, with Qamets for a penult vowel without the influence of an accent, are *sui generis*, and belong only to Segholates with middle י in proper Hebrew nouns. Some of the forms, like *יְרֵץ*, have a regular plural.

(b) Those of the *E* class all belong to Dec. I., and quiesce in Tseri or Hhireq; as *דִּין*, *דִּיןָה*, etc., the Segholate form not being admissible here.

(c) Those of the *O* class all quiesce in Hholem or Shureq in the singular, which belongs to Dec. I.; as *q*, *r*. But the plur. is occasionally regular; as in these examples. The form *דִּינָה* is equivalent to *דִּינָּה*, and *שִׁירָה*=*שִׁירָה*. The same words sometimes have regular and irregular forms in the plural; e. g. *דִּינִים*, *דִּינִּים* and *דִּינִּים* and *דִּינִּים*.]

[§ 367. *Segholates derived from verbs* לְנָה, imitate the Inf. Segholates. The root of verbs לְנָה is properly לְנָה or לְנָה, § 280. Hence, as neither א nor י at the end of a word will bear a furtive vowel before them (§ 120 b), so that we cannot write *לְנָהָה*, *לְנָהָה*, the form of the word is changed so as to accommodate the nature of the final א or י, i. e. the Inf. Segholate form is chosen, and the final vowel becomes homogeneous with the Quiescent, § 117. 1. The examples *s—w* exhibit the modes of declining these peculiar nouns. They appear all of them to belong to the *E* or *O* class of Segholates. The paradigm exhibits the change which a pause-accent produces upon them. The examples *u*, *v*, *w*, exhibit the regular plurals which they occasionally form.

NOTE. The final quiescent י and י here, do not make their vowel immutable. The general law of the vowel yields here to the law which respects the form of the noun in the suff. and plur. state. Forms like *גְּדוֹלָה*, are not found in the suff. or plur. state, in our present Hebrew.]

[§ 368. *Infinitive Segholates*. So I would choose to call such as are monosyllabic in their ground-form, with the vowel after the second radical; which is the established form of the Inf. construct, so often

employed as a mere noun. The class of simple nouns with such forms as שָׁבֵת, בְּאַרְבָּה, קָרְבָּן, is not large; but the Inf. forms of this kind are very numerous, and the majority of them take a Hholem, as נְכָרֶן. The examples *x*, *y*, *z*, exhibit the modes of declining *nouns* of this sort; *yy* and *zz*, the method of declining the const. Infinitives. See also in Par. XXII. the Inf. with suffixes, etc.

NOTE. The reason of classing these nouns and Inf. forms among the Segholates, is, that in the suff. state, etc., they conform altogether to the model of Segholates.]

[§ 369. *Anomalous plurals of Segholates.* Of these there are a number, which in the plur. absolute take in the first syllable the vowel appropriate to the plur. construct; e. g. שְׂנִירִים, שְׂטִירִים instead of עֲשָׂרִים; so שְׂבָעִים, שְׂלֹנִים, שְׂלֹנִיִּם, שְׂלֹנִירִים for דְּלָנוֹן. Forms like שְׂקָמִים for קָמִים, שְׂבָנִים for בָּנִים, etc., sometimes occur.

NOTE. In the plur. construct, Dagheš forte *euphonic* is not unfrequent; as חְלָקִי for חְלָקֵי, חְלָקָה for עַשְׂבָּה, § 77. Some other singularities of particular words are noticed in the lexicons.]

[§ 370. *Segholates with a paragogic הַ-*. This is appended, like the light suffixes, to the original form of the word; e. g. גַּדְלָה, תַּאֲצָה, אַזְלָה; דְּרָם, גְּרָמָה, לְבָלָה, לְיָלָה, פְּנָמָה, עֲנָמָה, etc., the tone uniformly remaining on the penult.]

Seventh declension.

§ 371. This comprises *nouns with Tseri pure in the ultimate*, (in a few cases with Hholem pure), which are either monosyllabic, or have the preceding vowels immutable.

§ 372. *Changes.* (a) The const. singular is generally like the absolute; in a few cases it exchanges final *Tseri* for *Pattahh*. (b) In case of accession, the final *Tseri* (and the *Hholem* also) generally falls away; except in the plur. abs. of monosyllabic words. (c) Before suffixes beginning with a consonant and taking the tone, the final *Tseri* is shortened into *Hhireq*, *Pattahh*, or *Seghol*, according to the nature of the word.

[§ 373. *Notes on the paradigm.* (1) This declension includes most of the *active* participles in their masc. forms, which are declined like *b*, *c*. The Part. of verbs הַגֻּטָּת, are declined like *d*. (2) The

forms like *d*, *e*, with Pattahh final (instead of Tseri) in the const. state, are not confined to nouns ה guttural, but appear in several other nouns; e. g. מִסְפָּר, const. מִסְפָּר. It is peculiar here, that a number of nouns which take a final Pattahh in regimen, throw away the preceding Pattahh in such a case, and take a Hhireq; e. g. מִפְתַּח, מִפְתַּח; מִרְבֵּץ, מִרְבֵּץ, etc. Probably this is in order to avoid two Pattahhs in mixed syllables and in immediate succession, neither of which is furtive. (4) The example *e* presents Seghol before the consonant-suffix בָּם, etc.; as in some few cases is the usage. (5) The final Tseri in this Dec. is not unfrequently retained, in the plur. absolute, as though it were immutable. Usually it is retained in *monosyllabic* words; as in the examples *a* and *g*. Comp. § 358. 4.

(6) Some nouns, as זָנָה, מָה (obs. root), lose their vowel in the suff. state and when they receive an accession, as if they belonged to this declension; e. g. בָּרִי; מְחִימָה, זְנִים; מְחִימִים.

(7) But few nouns which have final Hholem pure, are inflected in the manner of this declension; e. g. נְשָׁאָן, plur. נְשָׁאָן; קְדֻשָּׁה, suff. קְדֻשָּׁה. Peculiar is plur. בְּמוֹתָה, plur. pluralium בְּמָמוֹתִים.]

Eighth declension.

§ 374. This includes all nouns, which insert *Daghesh forte* in the final letter of the ground-forms when they receive an accession.

§ 375. *Changes.* (a) The construct state is generally the same as the absolute; but before Maqqeph, ultimate long vowels are shortened. (b) Any accession causes the *Daghesh forte* of the final letter to appear; and if such accession takes the accent, the final long vowel (when pure) of the ground-form is shortened. (c) Penultimate vowels, if mutable, conform to the rules in § 132 seq.

The following classes of words fall under this declension.

- (a) Nouns derived from verbs עָשָׂה; as רָמָה, שָׂבָע, קָרָא, etc.; and also the participles of these verbs in Niphal, Hiphil, and Hophal.
- (b) Other words in which the penult letter is dropped, or assimilated to the final one; as בָּלֶג for בָּלֶג; Inf. בָּרְתָה for בָּרְתָה, etc. (c) Some words which are primitive or are derived from a Pilel form of verbs; as בָּלֶג, בָּרְתָה, etc.

[§ 376. *Notes on the paradigm.* (1) In *a*, *b*, *c*, the const. state is generally with Pattahh. In a few cases where the ground-form is as בַּיִת, Qamets is retained. (2) In *c* the exchange of Pattahh for Hhireq in the suff. state, e. g. מְבָרֶכֶת, בְּגָדֶת, is peculiar, and is found in but few cases. (3) In *d* the Tseri sometimes goes into Pattahh, as בְּנֵי, בְּנָה; בְּנָה with suffix pronoun makes בְּגָדֶת, but with הַ- parag. עֲמָקָם. In like manner Seghol-final goes into Hhireq short : as בְּלָמָדָה, בְּרָמָתָה. (4) In *e*, *f*, the short vowels may be either *u* or *o*, § 128 *b*. (5) Polysyllabic nouns regulate their ultimate and penult syllables in conformity with the laws of other declensions ; as in the cases *g*, *h*, the former with a *pure* penult vowel, the latter with an *impure* one. (6) Nouns of the form in *i*, make the const. in בְּיָתָה, except in the phrase דָּרְבָּיְתָה. Nouns in יָתָה double the Yodh when accession is made ; as בְּיָתָה, בְּיָתָה.

Note 1. When the final letter is a Resh or a Guttural and cannot be doubled, the compensation for Dagheš excluded is as usual ; see § 112. This brings the words in question within other declensions ; e. g. שָׁרֵךְ, const. שָׁרֵךְ with light suff. (for שָׁרֵךְ § 112), plur. שָׁרִיךְ etc. with Qamets immutable, i. e. the sing. belongs to Dec. II. *c*, *d*, and the plur. to Dec. I. But nouns like בְּלָמָדָה, const. בְּלָמָדָה, with suff. בְּלָמָדים (for בְּלָמָדים § 112), belong to Dec. I., inasmuch as the vowel throughout is immutable.

Note 2. A few nouns belong to this declension in some of their forms, and to other declensions in others ; e. g. אַתָּה, מְעֻצָּבִים, אַתָּה, etc. ; for which, see the lexicons.]

General Remark. Nouns of various declensions as to their vowels, belong to this declension. It is only the doubling of the final consonant, which makes the peculiarity of it. The vowel-changes are all governed by laws belonging to the general principles adopted respectively in other declensions.

Ninth declension.

§ 377. This comprises all those words ending in הַ- which are derived from verbs לְהַ.

§ 378. *Changes.* (a) In the const. singular, final Seghol is changed to Tseri. (b) With suffixes, etc., the ending הַ- is dropped. (c) Penultimate vowels, if mutable, conform to the usual rules respecting the vowel-changes.

§ 379. *Notes on the paradigm.* (1) It is only the final ending הַ- which characterises this declension. The penult vowel may be *immutable*, as in *a* ; or *mutable*, as in *b*. It is treated according to the

general laws of the vowel changes. (2) With suffixes, these nouns imitate the verbs from which they are derived, and throw away their final consonant and vowel, as in *a*, *b*. (3) The const. vowel Tseri, (*longer* than the Seghol of the ground-form), is altogether a peculiarity in the phenomena of declension.

NOUNS FEMININE.

Tenth declension.

§ 380. This includes *all nouns with the feminine ending נ-* and the preceding vowels immutable.

§ 381. *Changes.* In the const. state נ- becomes נ- ; before suffixes it becomes נ- or נ-. The plural is usually נו.

[§ 382. *Notes on the paradigm.* (1) In regard to the fem. ending נ- in the abs. state ; although its vowel coalesces with a Quiescent, and on general grounds would be immutable, yet, in this case the law of the vowels yields to the demands of case or relation, i. e. a change of the vowel is effected by a more imperious law, which requires a change in order to designate the relation in which the noun in question may stand to other parts of the sentence connected with it. (2) The reader will see that Qamets is retained under the penult letter, whenever it stands in a simple syllable ; according to § 130.

Eleventh declension.

§ 383. This comprehends *all nouns with the fem. ending נ-* and a mutable Qamets or Tseri in the penult syllable.

§ 384. *Changes.* These are the same as in Dec. X. ; except that here the vowel of the penult, being mutable, falls away in the const. state and before suffixes.

[§ 385. *Notes on the paradigm.* (1) The cases *a*, *b*, simply follow the analogy of Dec. X., with the exception, that the penult vowel undergoes the mutations which the general laws of declension demand. (2) In *c*, *d*, *e*, after the penult vowel falls away, there would remain two Shevas at the beginning of a syllable ; which being impossible, a

new vowel arises, agreeably to § 137, § 138. (3) Many nouns of Dec. XI. as to the *absolute* state, out of this state conform altogether to Dec. XIII; so that only the abs. state belongs to Dec. XI., and all the rest to Dec. XIII. Such are *f*, *g*; and such are many words which are noted in the lexicons.]

[§ 386. REMARKS. (1) Many fem. nouns apparently belong here, but in reality to Dec. X., because the *penult* vowel is immutable; e. g. *אָלָה*, *אָתָה*, *אָתָתָה*, *גָּזָב*, *בְּרַכָּה*, etc.; all such a good lexicon notes.

(2) A few nouns (by usage) are employed as belonging both to Dec. X. and XI.; e. g. *יִפְתָּח* const. *יִפְתָּח*, with suff. *יִפְתָּחוֹ* Dec. X.; so *נִבְבָּעָה*, with suff. *נִבְבָּעָה* Dec. X., but commonly the const. is as *נִבְבָּעָה*, with suff. *נִבְבָּעָה*, etc., of Dec. XI. The lexicons should designate such.]

Twelfth declension.

§ 387. This includes *all those fem. nouns in נִ- which are derived from Segholates of Dec. VI.*

NOTE. The feminine ending is attached to the *original* masc. form of the Segholate, as *קָנָתָה*, original form *קָנָה*, fem. *קָנָתָה*; so that these nouns have the *appearance* of belonging to Dec. X.

§ 388. *Changes.* Nouns belonging here are declined exactly like those of Dec. X. in the *singular*; but the *plural* conforms to the model of the plurals in Dec. VI.

§ 389. *Notes on the paradigm.* (1) The example *a* is a derivate of the *A* class of Segholates; *b, c*, of the *E* class; *d*, of the *O* class. (2) The form in *e* exhibits the effects of Ayin Guttural upon the vowel-points of a word.

REMARK. There is a number of nouns which in appearance belong to this declension, e. g. *מִצְוָה*, *מִרְאָה*, *מִצְרָה*, etc., but which in reality belong to Dec. X. The plural at once distinguishes them; e. g. plur. *מִצְוֹת*, not *מִצְרוֹת*, etc., as it would be in Dec. XII.]

Thirteenth declension.

§ 390. This includes all fem. Segholates in *נִ-* and *נְ-*; i. e. *all those which have the tone on the penult and a furtive vowel in the final syllable.*

NOTE. The furtive vowel here is Seghol or Pattah; and as it is *factitious* it appears only in the abs. and const. state. The *original*

vowel reappears, as in Dec. VI., whenever the word receives any accession. All fem. Infinitives and participles in *n-* or *m-* fall under this declension.

§ 391. *Changes.* The sing. number is declined as in Dec. VI. The plur. absolute is quite anomalous, sometimes dropping the original final vowel of the ground-form, and sometimes retaining it.

[§ 392. *Notes on the paradigm.* (1) The example *a* exhibits the manner of Segholates belonging to the *A* class; *b*, *c*, those of the *E* class; *d*, *e*, those of the *O* class, whose short vowel may be short *o* or *u*. (2) The fem. Inf. const. forms are declined as in *f*, *g*, *h*.

REMARK. Some nouns of the *E* class take *Pattah* in the syllable which precedes a suffix; e. g. יְהִיּוּת, *Yehiyyut*; Inf. form, שְׁבָתֵּי, *Shevatei*, Ps. 23 : 6.]

NOUNS OF THE DUAL NUMBER.

[§ 393. These are exhibited in Par. XXVII. (a) From the paradigm it appears, that the *construct* state of the dual is the same as that of the plur. masc. in בִּנְיָם. To this form the grave suffixes are attached, as in the plural; see § 344. (b) The dual in general causes the same contraction of the vowels of the sing. ground-form, as the plural; but in Dec. VI., the contraction is still greater; e. g. קָרְבָּן, dual בָּרְכִּים; the plur. would be בָּרְכִּים.

NOTE. There are but a few nouns of the *dual* form. Dec. IX. exhibits none. Of those that actually occur, some have no *singular*; others have no *construct* form. The nouns **נִמְלָאַת** and **נִמְלָאָה** are of the dual form, but are used as *plurals*.]

ANOMALOUS NOUNS.

NUMBERS.

§ 395. *Cardinal numbers.* (a) From 1 to 10 the form of cardinal numbers have the distinction of gender, and generally also that of the

abs. and const. states. From 3 to 10 however, the primitive forms are of the *fem.* gender; while the derivative forms (in **תְּ** and **תִּ**) are of the *masc.* gender.

(b) From 11 to 19, the cardinal numbers are of the *compound* form, i. e. they are made up by joining the word **עָשֶׂר** in the *masc.*, and **עָשֶׂרֶת** in the *fem.*, to the units. These numerals thus formed have no const. state, but are put in apposition with other nouns, or are used adverbially.

NOTE. The words **עָשֶׂר** and **עָשֶׂרֶת** are found only in the above connections, and are evidently derived from **עָשֵׂר** *ten*; somewhat like the termination *-teen* for *ten* in the English *thirteen*, *fourteen*, etc.

(c) From 20 to 90, the cardinal numbers are the *plural* forms of the corresponding *units*; except that the form for 20, is the plural of the form for 10. All these are of common gender, and have no construct state.

NOTE. When intermediate units are to be expressed, they may either precede or follow the tens; as **שְׁבָעִים וּשְׁבָעַ** = **שְׁבָעַ וּשְׁבָעִים** = 77.

(d) *Hundreds* are expressed by the plural of the word **מֵאוֹת** preceded by the nine units; *thousands*, by the plural of **קָלָנִים** with the same units; *ten thousands* in a similar manner by the forms of **רְבָה**, **רְבָהָה** or **רְבָהָה**; see in the Par. under D. E.

NOTE. In expressing a sum of *hundreds*, with intervening *tens* and *units*, the smaller numbers may either precede or follow the hundreds; as **שְׁנָה וּשְׁנִים יְשָׁמֵחַ** = 162 *years*, Gen. 5: 18; or **שְׁלֹשִׁים וּשְׁלֹשִׁים מֵאוֹת** = 372, Ezra 2: 4. The latter mode prevails in the later Hebrew.

In expressing *thousands* with intervening smaller numbers, the former are placed first; as **שְׁמֵנִית אֶלְפִים וְחֲמִשִּׁים מֵאוֹת וְשְׁמִינִים** = 8580. [Num. 4: 48.]

[§ 396. *Ordinal numbers.* The ordinal numbers extend only from *two* to *ten*. Beyond this last number, and sometimes also below it, the *cardinal* numbers are used as ordinals.

The ordinals are derived from the cardinals by annexing to them the termination **יְ-**. Most of them likewise insert **וּ** before the final letter of the ground-form.

NOTE. The ordinals sometimes have a *fem.* form in **תְּ**, and

sometimes in **תְּנִינָהּ**. In this shape, they are commonly employed to denote a *numeral part*; as **שְׁשִׁינָהּ**, *the tenth part*.]

[§ 397. *Notes on the paradigm.* (1) The class *A* exhibits the usual forms of the cardinals from *one* to *ten*. The fem. **תְּחִנָּהּ** is for **תְּחִנָּהּ**. The form **שְׁנִים** is dual, as if from **שְׁנַי**; the fem. **שְׁנִים** (for **שְׁנַתְּנִים**) is also dual, as from an obsolete root **שְׁנַתְּנָהּ**. The Daghesh in **שְׁנִים** is regarded as Daghesh lene, or rather as a Daghesh compensative for the **נ** which is dropped. (2) There is a dual form of masc. cardinals, which is used adverbially; as **שְׁבֻעִתְּנִים** *sevenfold*, Gen. 4: 15, 24, etc.; **אֶרְבַּעֲתְּנִים** *fourfold*, 2 Sam. 12: 6. (3) The plurals of some of these forms likewise appear; as **שְׁרֹתְּנִים**, Gen. 27: 44; **צְרֹתְּנִים** *tens*, Ex. 18: 21, 25, etc. (4) A few of these cardinals are also found with suffixes; as **שְׁנֵינוּ**, *both of us*; **שְׁלֵשִׁינוּ**, *ye three*, quasi *triás vestrúm*.

(5) The class *B* presents the forms of cardinals from *eleven* to *nineteen*. Those for *eleven* and *twelve* have *two* forms; and **שְׁבִירִים** and **שְׁנִירִים** coincide with the Aramaean dual. The form **שְׁמִינִיתְנִשְׁרָהּ**, *eighteen*, occurs once, Judg. 20: 25.]

[§ 398. *Method of notation.* The Hebrews made use of the letters of the alphabet, in order to denote numbers. Like the Greeks, they divided the letters (including the final ones) into three classes; of which the first denotes *units*, the second *tens*, the third *hundreds*. After 400 the *final* letters were sometimes employed, as in the paradigm. To express thousands and higher numbers, they began the alphabet anew, placing two dots over each letter. When more than one letter was employed, the accent called *Garshayim* or *double Geresh* was sometimes used to mark them as numerals. In designating *composite* numbers, the letters which represent the larger numbers are placed *first*; as **כְּבָשָׂה** = 429; **דְּצָחָה** = 4898; **הְלָקָנָה** = 1835.

NOTE. *Fifteen* is denoted by **טוֹ** = $9+6=15$; never by **הִנֵּי**, because this last is the contraction for the word **הִנֵּה**.]

ADJECTIVES.

§ 399. Hebrew adjectives have no peculiar and appropriate forms, but *only* such as are common to nouns. The fem. form of the adjective is derived from the masculine, in the same manner as the fem. nouns, § 323. The dual number does not occur here.

Whatever has been said of the forms of nouns, in the preceding sections, applies also to adjectives; so that the latter do not need to be treated of separately.

NOTE. Comparison in adjectives is formed by *periphrasis*, for which see § 454 seq. The const. state of adjectives appears most frequently when they are used as nouns, or with a noun understood; as יְשִׁירֵי־בָּבֶן the *upright of heart*, Ps. 7: 11.

PARTICLES.

§ 400. Under the general appellation of *particles*, are comprehended *adverbs*, *prepositions*, *conjunctions*, and *interjections*.

§ 401. Like nouns, some of these are *primitive*, but most of them *derivative*. Of the derivates some have an ending appropriated solely to the form of particles, as אַמְנָנָם truly, from אָמֵן truth; while most retain the form of verbs, nouns, or pronouns.

NOTE 1. Compound words are more frequent among particles, than among the leading parts of speech. *Apocope* is also more common; all the prepositions, etc., which consist of only one letter, being doubtless apocopated words; as לְ for לֹא, מְ for מֹעֲדָה, etc.

NOTE 2. The older grammarians have, for the most part, considered all the particles as *derivative* nouns; but this is hardly probable, as primitives are found in all other parts of speech. It is, however, very difficult to draw the exact line between the primitive and derivative forms, as the etymology is often much obscured by the changes which the particles have undergone.

ADVERBS.

[§ 402. Some *derivative* adverbs have appropriate endings; e. g. (a) In בְּ; as אַמְנָנָם truly, from אָמֵן truth. (b) In מְ; as פְּרָאָם suddenly, from פְּרָאָה the *wink of an eye*. (c) In יְ-; as שְׁנִירָה, a second time. (d) In וְ-; as אַזְּן, from אָזֵן then.]

[§ 403. Many derivative adverbs have the forms of other parts of speech; e. g. (a) Of nouns with a preposition; as בְּפָנִים before, מֵעַלְוָה upwards, etc. (b) Of nouns in the Accusative, either sing. or plural; as sing. בְּטַח securely, plur. בְּרִירִים uprightly. Some of these forms are no longer used as nouns; as לֹא not. (c) Of adjectives; as masc. טֻוב well, fem. מִתְהַרְתָּה quickly, plur. נַוְרָאָות fearfully, in the const.

state רַבָּת much. These are used in a neuter sense, like *multum*, πόλλα, etc. (d) Of the Inf. absolute, especially in Hiphil; as עַד again, literally *redeundo*, חַרְבָּה much lit. *multiplicando*, מִשְׁכָּנָה early. Sometimes with a preposition; as לְרֹב abundantly. (e) Of pronouns; as הֵז here, מֵה how, etc.]

[§ 404. Some adverbs are compounded of other words. (a) Of prepositions and adverbs; as צַדְקָה wherefore, עַלְכָּן how long? (b) Of two adverbs; as אֵי where, from פָּה etc.]

[§ 405. Several adverbs receive after them *verbal* suffixes; in which connection the suffixes are generally in the Nom. case; e. g. זֶה I [am] yet, עֲזָה he [is] yet; זֶה אֵא he [is] not; זֶה where [is] he? Gen. 3 : 9, אָתָּה (for אָתָּה) where [art] thou? The suffixes are usually those with an epenthetic Nun, which belong to the Fut. tense.]

PREPOSITIONS.

[§ 406. Four prepositions, בְּ, כְּ, לְ, מְ (מַ), consisting of only one letter, are united with the words which they govern. Probably they are all derivates of roots which were of a more complete form. This is certain as to מְ (which comes from מִן), and probable as to the others; see the articles in the lexicon. For the various vowel pointing of these prepositions, see § 152. b.

[§ 407. Derivative prepositions making words by themselves, (and most of them are of this kind), have the forms of other parts of speech; viz. (a) Of nouns sing. in the Acc. case, or const. state; as בַּקְשָׁה causā, on account of, בְּפָנָה before, תְּמִימָה under, etc. (b) Of nouns plural in the const. or suff. state; as לְאָלָה, to, for, בְּלִילָה poetic; מְנֻמְדָה, מְנֻמְדָה, etc. Several prepositions take suffixes of such a form as are usually attached to the plural, as well as such as are attached to the singular; as בְּחַדְשָׁה, בְּחַדְשָׁה, but also with sing. suff. מְחַדְשָׁה; so בְּלִילָה, to him, etc. In like manner לְעַל upon, plur. const. בְּלִילָה poetic, with suff. בְּלִילָה, בְּלִילָה. (c) Of nouns in the const. state with prefix-prepositions; as בְּפָנִים before, בְּבִין by, בְּבִין before, etc. (d) Of adverbs with prefix-prepositions; as בְּלִילָה without, בְּבִין since, etc. (e) Of adverbs followed by a preposition, so as to denote but one idea; as בְּלִילָה around, בְּלִילָה above, בְּלִילָה without, etc. (f) Of a double preposition; as מִבְּצָם from with, מִבְּtwixt between, תְּמִימָה under; like the French *à aupres*, *de chez*. (g) Of a paragogic letter or suffix, viz. תְּלִילָה towards, to; as תְּלִילָה towards Sodom, תְּלִילָה to the ground, etc. So also תְּלִילָה and תְּלִילָה.

in a few cases; as סְבִבָּה to Syene, Ezek. 29: 10; נַחַת to Nob, 1 Sam. 21: 2.

Note. Prepositions take *noun-suffixes*, in the manner of both sing. and plur. nouns; very seldom are *verbal-suffixes* appended to them, like בְּצִרְבֵּי, מִחְטֵבֶה, בְּצִרְבֵּי, etc.]

[§ 408. Several prepositions and particles are united with the pronouns in a peculiar way. The following table exhibits a view of these peculiarities.

בְּ	לְ	כְּ (כִּמוֹ)	מִן
בִּי	לִי	בְּמַוְנוּבִי	מִנְאָבִי { מִנְיָבִי
בְּךָ (בְּךָ)	לִךְ (לְךָ)	בְּמַוְךָ	מִמְךָ (מִמְּךָ)
בְּךָ	לִךְ	...	מִמְךָ
בְּנוּ	לִנוּ	בְּמַוְנוּבָה	מִנְאָבָה { מִנְיָבָה
בְּנָה	לִנָּה	בְּמַוְרָה	מִנְאָבָה
בְּנִי	לִנִּי	בְּמַוְנוּבָה	מִנְאָבָה
בְּכָם	לִכָּם	בְּכָם (בְּמַוְכָם)	מִכָּם
בְּכָנוּ	לִכָּנוּ
בְּמָתָם (בְּמָתָן)	לִמָּתָם, לְמָתָם	בְּמַוְהָתָם בְּקָהָת בְּתָהָת	מִמְהָתָם (מִמְהָתָן) מִמְהָתָן
בְּהָדוֹן (בְּהָדוֹן)	לִהָדוֹן

תְּאֵן of the Acc.	תְּאֵן with.
אֶתְתָּר, אֶתְתָּרִי	אֶתְתָּרִי אֶתְתָּרִי
אֶתְתָּרָךְ (אֶתְתָּרָךְ)	אֶתְתָּרָךְ (אֶתְתָּרָךְ) אֶתְתָּרָךְ
עֲמָקָה	...
אֶתְתָּרָה	אֶתְתָּרָה אֶתְתָּרָה
עֲמָקָה	אֶתְתָּרָה אֶתְתָּרָה

Notes on the paradigm. (1) The suff. ק sometimes takes the parag. ת—; e. g. בְּכָה, בְּכָה—לְכָה, בְּךָ—לְךָ, etc. (2) Before suffixes, בְּ requires the parag. מוֹ as a union-syllable; as in the table. (3) מִן becomes מִנְעָמָן (= מִנְמָן i. e. מִן doubled) before most of the pronouns; not before all, e. g. מִנְכָם = מִנְכָם, etc. (4) תְּאֵן the sign of the Accus., (also standing sometimes before other cases, § 427. Note 2), in union with pronouns, always assumes the form תְּאֵן, or (as it is often written *plene*) תְּאֵן. (5) תְּאֵן (with) appears to be derived from אֶתְתָּרָה, which is a derivative of

to approach; see Ges. Lex. It is imitated throughout, in its Da-ghesh and its mode of taking suffixes, by בְּ with; as בְּמִזְבֵּחַ, בְּמִזְבֵּחַ, etc.

NOTE. The parag. forms, הָיָה, הָיָה, הָיָה, take prepositions without change; as בְּמִזְבֵּחַ, בְּמִזְבֵּחַ, בְּמִזְבֵּחַ, etc.]

CONJUNCTIONS.

[§ 409. Of primitive conjunctions there are only a few; and most of these are monosyllabic. *Derived* conjunctions have the forms, (a) Of pronouns; as וְשֹׁאֵל (שׁ) because, that, like ôti, quod, etc. (b) Of pronouns preceded by prepositions; as עַד־אֲשֶׁר יִעַן because, until, etc. (c) Of a double conjunction; as בְּאַם כִּי although; but, unless.]

INTERJECTIONS.

[§ 410. Interjections being exclamations expressive of joy or sorrow, are for the most part primitive.

Derived interjections have the forms, (a) Of verbs in the Imperative, both of the sing. and plur. forms; as הֲבָה age! plur. הֲבִי, from בָּה; הֲשִׁיעָה hush, be still! plur. שִׁיעָה in Piel, from שִׁיעָה; אֲהָיוּן ecce! (b) Of nouns; as אֲתָּה O the blessedness of! חִילְלָה far be it from, God forbid! בְּיָה O hear; בְּרָה enough, hold! .

NOTE. The interjection הֲפָדָה takes after it *verbal* suffixes in the Nom. case; as הֲפָדָה, הֲפָדָה, ecce ego! הֲפָדָה ecce tu! etc.]

PART IV.

SYNTAX.

In the syntax *etymological* arrangement is not followed, but that which is most convenient and simple in the natural order of sentences.

ARTICLE.

The article in Hebrew, like that in Greek, seems originally to have been a *demonstrative* pronoun, *this, that*; and sometimes to have been used also as a *relative* pronoun; in both which senses it is occasionally employed in our present Heb. Scriptures; see § 412. Note 1.

Insertion of the Article.

§ 411. In general the Hebrew article (§ 162), like *the* in English, is used in speaking of a definite, before-mentioned, well known, or monadic object.

E. g. **מלך** *the king*; Gen. 2: 7, **הombre** *the man* before mentioned; **שמש** *the sun*; **ארץ**, etc. But in *poetry*, definite objects are often designated without the article; as Ps. 48: 3, ‘*the city בְּבָנָת* *of the great king*;’ Ps. 72: 1. In a similar manner the earlier Greek poets omit the article where the Attic prose writers insert it.

§ 412. The article is commonly (but not always) used in cases such as the following, viz.

(a) Before a noun in the Genitive, when the first noun requires the article.

E. g. **אַנְשֵׁי הַמִּלְחָמָה** *the kings of the land*; **אַנְשֵׁי מָרָר** *the men of war*, i. e. the warriors.

(b) Before a noun of multitude in the singular.

E. g. **עָזָר הַצְדִּיק** *the wicked*, **צַדִּיק הַכָּנָאֹנִיט** *the righteous*, **כָּנָאֹנִיט** *the Canaanite*.

(c) Before generic nouns, when used with a particular, individual signification.

E. g. **הַנָּהָר** *the river*, i. e. the Euphrates; **הַמִּדְבָּר** *the desert*, i. e. the Arabian desert; **הַשָּׁטָן** *the adversary*, i. e. Satan, ὁ διάβολος.

(d) Often before the Vocative.

E. g. **הַשָּׁמֶן O heavens!** **הַיָּם O sea!** Frequently omitted in poetry.

NOTE 1. The article is sometimes used as a pronoun, either demonstrative or relative; e. g. **הַיּוֹם** *this day*, **הַלְּבָנָה** *this night*, **הַעֲתֵד** *this time*. So also Jos. 10: 24, ‘the warriors **הַחֲלִבְיוֹא אֲתֹה** who accompanied him;’ Judg. 13: 8, ‘the child **הַיְלֵד** which is born;’ etc.

NOTE 2. The Hebrews sometimes joined the article with a noun which we should use in an *indefinite* signification (prefixing the article *a* or *an*); e. g. 1 Sam. 17: 34, **הַلְּבָרִי** *a lion*; Num. 11: 27, **הַיּוֹתָר** *a youth*; Ex. 2: 15, **הַבָּאָר** *a well*, etc. So in Is. 7: 14, **הַעֲמָדָה** *may*, in conformity with such usage, be rendered *a virgin* and not *the maiden*, as Gesenius and others have translated it. It should be remarked, however, that we can hardly believe the Hebrew article to have been employed, in cases where to the mind of the writer the object was wholly *indefinite*. E. g. Gen. 19: 11, ‘he smote them **בְּכֻבָּרִים** (for **בְּחַפְגָּרִים**) *with blindness*; not *a blindness* (as we might say), but *the blindness*, i. e. the disease of blindness; just as we say, *the pestilence*, *the plague*, etc. So in those cases where we employ the *indefinite* article *a*, in translating Hebrew words with the article **הַ**, it seems quite probable that circumstances rendered the object *definite* in the mind of the writer. Such may have been the case in regard to the prophet’s mind, in Is. 7: 14.

Where a properly *indefinite* sense is designed to be expressed, the article is omitted; as Job 1: 1, ‘there was **שָׁנָה** *a man*.’

NOTE 3. The indefinite article *a* or *an*, is sometimes expressed by **אֶחָד** *one*; as 1 Sam. 1: 1, ‘there was **אֶחָד שָׁנָה** *a man*,’ etc. 1 Sam. 16: 18. 25: 14. Job 2: 10. Ex. 29: 3. 1 K. 19: 4. This construction is usual in Chaldee and Syriac. So in Greek, Matt. 21: 19, **συκῆ μία**, *a fig-tree*; Mark 14: 51, **εἰς τὸν νεανίσκον**, *a certain young man*, etc.

Omission of the article.

§ 413. (1) Proper names, especially those of persons, countries, rivers, mountains, and places, frequently omit it, although they might have it.

There are so many exceptions to the omission, that it can by no

means be regarded as a general principle of the language. Thus בָּרֶה the Euphrates always omits the article, but בְּיַרְעֵן the Jordan almost always has it. So סִינַי Sinai, אַיּוֹן Sion, etc., are always without it; but בְּלָבָן Lebanon, הַכַּרְמֵל Carmel, etc., usually with it.

(2) It is omitted before a noun in the const. state followed by a Genitive.

E. g. קָרְבָּר יְהוָה the word of Jehovah, instead of קָרְבָּר יְהוָה. But there are some exceptions here, which shew that the usage is variable. Thus (a) When the *following* Gen. is a proper name which excludes the article, the *first* noun may take it; as Gen. 31: 13, הָאֱלֹהִים בֵּית־אֵל, the God of Bethel; Gen. 24: 67, תְּרֵה אֲחַתָּה שָׂרֵה, to the tent of Sarah. (b) So where two Genitives come together; as Ezek. 45: 16, כָּל הָעָם, all the people of the land. (c) In some other cases also, it is used without any such reasons; e. g. שְׁמַן הַכְּתָנָה, the coat of fine linen, Ex. 28: 39; חַטָּאת הַזָּבְחָת, the altar of brass, 2 K. 16: 14. Jer. 32: 12 (comp. v. 11). Ps. 123: 4. In most cases, of such nature, the Genitive relation that follows is designated by הַ, § 421. d.

(3) Before a noun which has a suffix pronoun.

But here also the article is sometimes used, especially before a word in the Genitive, or for the sake of emphasis, etc.; as Josh. 7: 21, בְּחֵן הַאֲחָלִי, in the midst of my tent, Mic. 2: 12. Lev. 27: 23. Before participles with a suff. pronoun, the article is very common; Deut. 13: 6, 11. 8: 14—16. 20: 1. etc.

Note. Before the predicate of a sentence, it is more usually omitted; but still, it is often inserted when definiteness is required.

General Remark. In all the cases where the article is omitted, and in which the object still is *definite*, either the nature of the thing itself, or of its adjuncts, marks that definiteness. E. g. in No. 1. above, a *proper name* makes the noun *definite*; in No. 2, the *following Gen.* makes it *definite*; in No. 3, the pronoun does this; and so in other cases of omission which from their nature are *definite*. The reader will see, moreover, that there are scarcely any cases in which the *omission* of the article is uniformly a matter of necessity.

Article before adjectives.

§ 414. (1) In general where a noun has the article, the adjective or pronoun-adjective agreeing with it, must also have the article.

E. g. Gen. 10: 12, הַצִּיר הַגָּדוֹלָה the great city; Num. 11: 34, הַמְּקוֹם הַהְווֹן, this place. But this principle is not uniform; for sometimes the noun has an article, and the adjective omits it; as Gen. 29:

2, **הַזֶּבֶת הַגָּדוֹלָה**, *the great stone*; 2 Sam. 6: 3, **הַמְּשֻׁחָה תְּרוּמָה**, *the new wagon*.

- (2) The article is usually *omitted* before adjectives,
 (a) When the noun to which the adjective belongs, omits the article; i. e. **כָּבֵשׂ אֲלֹוֹת**, *a tame lamb*, etc.

NOTE. But when the noun omits an article required by the sense, merely through the influence of a suffix pronoun, or of a Gen. which follows it, the adjective which belongs to it may still take the article; as 2 Chr. 6: 32, **שְׁמַךְ הַגָּדוֹלָה**, *thy great name*; Deut. 11: 7, **מְעִשָּׂה יְהָוָה הַגָּדוֹלָה**, *the great work of Jehovah*.

- (b) When the adjective is the predicate of a sentence, the article is usually omitted.

E. g. **טוֹב יְהָוָה בָּרֵיךְ חַיָּתֶךָ**, *God is good, the name of Jehovah be blessed*. Compare § 413. 3. Note.

N. B. Practice is *not uniform* in regard to the article, in any of the cases under § 414. Instances are not rare, where the noun omits the article (without any of the reasons for it assigned in § 413 above), and the adjective still has it; e. g. 1 Sam. 19: 22, **בָּזָק הַגָּדוֹלָה**, *the great cistern*; Jer. 38: 14. 46: 16. 50: 16, etc. In some cases apparently of this nature, the article is to be rendered as a pronoun; e. g. **גַּדְרָה חַדְחָנִיהָ**, [like] ‘a wall which is tottering.’

NOUNS.

Case absolute.

§ 415. By this is meant, the case of a noun or pronoun which stands in the beginning of a sentence, without any verb or predicate directly belonging to it. The case absolute is more commonly, but not always, of the form of the Nominative.

§ 416. *Modes of construction.* (a) When the noun in the case absolute is the real subject of the sentence which follows, a Vav copulative succeeds it; as Job 36: 26, **מִסְפֵּר שָׁנָיו וְלֹא חִקָּר**, ‘as to the number of his years, surely there is no computation,’ i. e. his years cannot be computed. (b) The case absolute is sometimes used where the

sense requires an *oblique* case, and then the oblique case is most commonly made by a pronoun ; e. g. Ps. 18 : 31, **דְּאָלֶתֶם קָרְכֹו**, ‘as to God, perfect is the way of him,’ i. e. the way of God is perfect, where as to the sense the Gen. of **לְאֱלֹהִים** is required ; for the Accusative, Ps. 74 : 17, **קַיִץ וָנָתְרָפֵם יְצַרְפָּה**, ‘as to summer and winter, thou hast made them.’ So Jer. 6 : 19, **תּוֹרְתִּי וְמְאָסָבו בָּה**, ‘as to my law, they have abhorred it.’ (c) Sometimes a participle is joined with the Nom., like the Engl. case absolute ; as 1 Sam. 2 : 13, **בָּבֶחֶן בְּלִיאָתָה זָבָח**, ‘any man offering a sacrifice, the servant of the priest came, etc.’ 1 Sam. 9 : 11. Gen. 4 : 15.

Note. Pronouns are often found in the case absolute, as well as nouns.

§ 417. The case absolute is sometimes made, (a) By the Acc. ; as Gen. 47 : 21, **בְּצִים תַּחֲזַק אֲתָּה**, ‘as to the people, he led them from one town to another.’ So in Ezek. 10 : 22, **מִרְאֵתָם וְאֲוֹתָם**, as to their appearance and themselves. (b) By the Dat. ; as Ps. 16 : 3, **לְקִדְרוֹנִים**, ‘as to the saints who are in the land, all my delight is in them.’ See the same, or at least the like sense to **לְ** before nouns, in Ezek. 10 : 13. Gen. 31 : 43. 1 Sam. 9 : 20. (c) By the Abl. ; as Gen. 2 : 12, **בְּגַן הַדְּעָת טֹב וְרֵ�**, ‘in respect to the tree of knowledge of good and evil, thou shalt not eat of it,’ etc.

CASES RELATIVE.

§ 418. Declension in the Latin or Greek sense of the word, the Hebrew has not. The case of a noun is marked therefore, as in English, either by the relation which it sustains to the sentence, as *subject*, *object*, etc. ; or by its relation to some specific part of it, as *regimen* or *const.* state ; or by prepositions connected with it, either expressed or understood.

Nominative case.

§ 419. This is generally known by its being the *subject* of a sentence.

Such a subject may be either one noun or several, either sing. or plural ; and the nouns may be of the ground-form, or in the state of regimen which belongs also to all cases, § 434. See also § 426. Note 1. § 427. Note 2.

Genitive case.

§ 420. This is most commonly made by a noun or adjective preceding it in the const. state. § 332 seq. The noun itself which is in the Genitive, undergoes no change of form.

NOTE. The Gen. is nearly always placed immediately after its antecedent, i. e. the noun, etc., which causes it to be put in the Genitive; but in a few cases, some word closely connected with the clause is inserted between the Gen. and its antecedent. Thus Gen. 7:6, *בְּמִזְרָחַ, a flood of waters was*, [Heb. a flood was of waters]; Hos. 14:3, *תֵּצֶא נֶגֶדךְ, thou wilt forgive all transgression*, [Heb. all thou-wilt-forgive transgression]; Is. 40:12. Job 15:10. Is. 19:8. One can scarcely refrain from believing that such cases, so contrary to the common usage of the Hebrews, must have originated from error in transcribing.

§ 421. Besides the usual method of expressing the Genitive, as designated in § 420, it is often marked by the particle *בְּ, to, belonging to, cf.*

In many cases the expression of a Gen. is needed, where no noun preceding it in regimen is employed, or where the usual form of regimen would mark a closer connection than the writer designed, or where the preceding noun is so conditioned as to render the usual form of regimen undesirable or inexpedient. In all such cases, the Hebrews usually expressed the Genitive by the use of *בְּ*. E. g.

(a) Where the preceding noun is omitted; as *בְּנֵי דָוִיד*, [a psalm] of David, (this is called *בְּ auctoris*); so where *בְּ* (son) is omitted, as *בְּנֵי אֶגְלָה*, Itream, [the son] of Eglah.

(b) Where the first noun is an *indefinite* one, the second a *definite* one; as *בְּנֵי יְהוָה a son of Jesse*, (*בְּנֵי יְהוָה* would be, *the son of Jesse*). 2 Sam. 9:3. 1 K. 2:39. 2 Sam. 2:8. *בְּנֵי שָׁבֵט... בְּנֵי, a leader of Simeon's*. Is. 37:13. Num. 1:4.

(c) When several nouns follow each other in succession, where the sense of the Gen. is required, it is usual to put *בְּ* before the second Gen. case; e. g. *בְּנֵי מִזְרָחַ, a field-portion of Boaz*, (in the const. state it would mean, *a portion of the field of Boaz*), Ruth 2:3.

NOTE. In such cases, however, *בְּ* is very often inserted before the *בְּ*, e. g. Ruth 4:3. Gen. 41:43. Cant. 1:1. Exra 1:5.

Judg. 3: 28. 12: 5. 1 K. 15: 20. 22: 31, et saepe. See *General Remark* below.

(d) As the article is usually omitted before the first of two nouns in regimen (§ 413. 2), so where it is inserted because the sense imperiously demands it, the following Genitive is usually made by הַ, in order that the form of regimen may be dispensed with in respect to the first noun. E. g. 1 K. 4: 2, הַאֲלֹהִים אֲשֶׁר נָ, *these are the princes which were his* (Solomon's); 1 Chron. 11: 10, הַגּוֹבְרִים אֲשֶׁר לְנָרוּד, *the heroes who were David's*. 1 Chron. 11: 11. 27: 31. Ruth 2: 21. 2 Sam. 14: 31. Gen. 24: 9. 47: 4, et alibi saepe.

Note. In nearly all cases of this nature, the article is expressed before the preceding noun. In poetry there are a few exceptions, by virtue of poetic license.

(e) When a Genitive by anticipation precedes its natural place, it is made by הַ; e. g. Jer. 22: 4, בְּכֶסֶף עַל כְּכָבָד, lit. *of David on his throne*, i. e. on the throne of David.

(f) When an adjective intervenes between the first and second noun; e. g. בֶן אַחִיד בְּאַחִימֵלֶךְ, *a son of Ahimelek*; especially after a numeral, as Hag. 1: 1, בְּשָׁנָה שְׁנָה וְתַּרְיוֹשׁ, *in the second year of Darius*. Gen. 7: 11. 1 K. 3: 18.

(g) In designating time, after a numeral when יוֹם etc. is omitted; Deut. 1: 3. בְּאַחֲרֵי יְמֵינֵךְ, *on the first [day] of the month*. Ezek. 1: 2.

(h) In describing the materials of which a thing consists; e. g. Ezek. 1: 11, בְּכָל־בְּזָהָב, *vessels of gold*. Lev. 13: 48.

GENERAL REMARK. It will be seen by a careful inspection of the above examples, that the Hebrew very often admits a Gen. relation to be expressed, *without the form of regimen*. Strictly speaking, however, there is no case of this sort which does not admit of another solution, viz. one which resembles the Greek, Latin, and French methods of expressing possession or property; e. g. ἐστὶ μοι, est mihi, c'est à moi. The later Hebrew, which frequently employs הַאֲשֶׁר to express a Gen. relation, proffers the solution in question. Thus הַנָּרִיר is an elliptical expression for בֶן הַנָּרִיר אֲשֶׁר הַנָּרִיר; מִזְמֹרְרָאֵשִׁי is used instead of בֶן יְמִינֵךְ; הַצְבָּאִים לְבֶן־אַוְלֵהֶשֶׁי; הַצְבָּאִים אֲשֶׁר כִּרוֹב לְבֶן־אַוְלֵהֶשֶׁי, etc. The very frequent cases where הַאֲשֶׁר is actually employed in this way, point us of course to such an obvious solution.

As to the הַ auctoris (*a* above), however, Gesenius solves it by rendering הַ by, through, thus designating the efficient cause; which seems to be well supported by analogies. See his Lex. art. הַ.

§ 422. In Hebrew, the Gen. frequently stands where we might naturally expect apposition.

E. g. בָּהֶר פְּرָת, *the river of Euphrates*, i. e. the river Euphrates; 1 K. 10 : 15, אֲנָשִׁי הַקְּרִירִים, *the men of the merchants*, i. e. the merchantmen.

§ 423. The Gen. frequently follows such adjectives or participles, as express qualities belonging to the subject designated by such Genitive.

E. g. 2 Sam. 4 : 4, בְּכָה רְגִלִּים *lame of feet*, i. e. in his feet; Ps. 24 : 4, קְדוֹם כְּפָרִים, *pure of hands*, i. e. of pure hands; Prov. 6 : 32, חֲסֵר־בָּבָב *deficient of [in] understanding*. So in Latin, *integer vita scelerisque purus*, etc.

§ 424. *Significations of the Genitive.* This case marks a great variety of relations and dependencies in Hebrew; which are generally comprehended in the expressions, *Gen. of the subject*, and *Gen. of the object*.

NOTE. These two designations, viz. *the Gen. of the subject and the object*, do not by any means convey an adequate idea of all the various relations which the Gen. sustains or expresses. These may be better distributed thus: viz. (1) *Genitive of the subject*; e. g. חָנָתָה יְהָוָה, *the anger of Jehovah*, i. e. the anger which he feels, or of which he is the subject. This is frequent. (2) *Genitive of the object*; e. g. Prov. 1 : 7, יְהָוָה יִחְאַרְךָ, *the fear of Jehovah*, i. e. the fear of which Jehovah is the object; Prov. 20 : 2, תִּלְכַּדְתָּאַמְתָּה אֶלְكָן, *the terror of the king*, i. e. the terror of which the king is the object, (this may be ranked under No. 5); זְיכָרְךָ, *the memory of thee*, i. e. of which thou art the object. This class of meanings is of wide extent. (3) *The Genitive of possession*, not merely as property, but as quality, attribute, etc. etc.; e. g. יְדֵי יְהָוָה, *the hand of Jehovah*, i. e. which belongs to him; דָּוִיד שְׁנָתָבְּלָה, *the soul of David*. (4) *The Genitive of material*; e. g. בְּלֵי בְּסָדֶן, *vessels of silver*, i. e. made of silver, Ex. 11 : 2. (5) *The Genitive of cause (Genitivus auctoris)*; 1 Sam. 14 : 15, אֱלֹהִים חִרְבָּתָה, *the terror of God*, i. e. which God inspires, or of which he is the author; Ezek. 12 : 19, חַזְבָּן הַיְשִׁיבָּת, *the injury of the inhabitants*, i. e. the injury of which the inhabitants were the cause or authors. There is a great variety of shades under this head of meaning. (6) *The Genitive of consequence*; e. g. Ezek. 35 : 5, צָוָן, *the sin of the end*, i. e. the sin which is fol-

lowed by consummation or destruction. (7) *The Gen. of special relation*;* e. g. Is. 54:9, נָתַתְּךָ, *the waters of Noah*, i. e. to which Noah stood related, viz. as described in the history of the flood, or waters in the time of Noah; 1 Sam. 16:26, חִמּוֹר הַקְרֵב, *the ass of bread*, i. e. the ass, which carries bread. There is a great variety here. (8) *The Genitive of quality*; i. e. אֲמָרִי אֱמָתָה *words of truth*, i. e. true words. This is a widely extended usage; see § 445. Other divisions of meaning conveyed by the Gen., might be added; but these are the leading ones. The attentive reader of the Scriptures will soon find, that the *Genitivus subjecti et objecti* is very far from expressing all relations designated by this case; and indeed, that no formal divisions can reach all the niceties of the examples which now and then occur. In fact, almost every and any kind of relation of one thing to another, is expressed by the Genitive case.

§ 425. Sometimes the Genitive following an adjective, is used as a noun of multitude, and the adjective then denotes a part of this multitude.

E. g. Prov. 15:20. 21:20, בְּסִיל אֶדֶם, *the foolish of men*, i. e. foolish men; 1 Sam. 17:40, 'five חֲלֹקָה אֶבֶנִים, *smooth of stones*', i. e. smooth stones; Job 41:7, אֲפִיקָר מִגְבִּים, *the strong of shields*, i. e. strong shields.

Dative case.

§ 426. This case is marked by לְ signifying *to* or *for*.

NOTE. In a few cases לְ stands before a Nom.; as 1 Chron. 3:2, 'the third was טָמֵן לְאַבְשָׁלָם, *Absalom*' Sometimes before the Acc.; as Ezra 8:16, 'I sent לְאַלְיאֶזֶר, *Eliezer*'. Lam. 4:5. 1 Sam. 3:30. Job 5:2. The latter usage is common in Syriac.

NOTE 2. The Dative case is very common after the verb היה, either implied or expressed, when it signifies *possession, belonging to*; like *sum* put for *habeo* in Latin.

Accusative case.

§ 427. This is sometimes designated by נָאָ, -תָאָ; otherwise it is without any distinctive sign.

NOTE 1. The use of נָאָ with the Acc. is limited, (a) To nouns

* All Genitives express *relation*, and this name might therefore be given to all. But as more specific names are here assigned to other Genitives, I have used *special relation* to designate a sui generis connection which I can find no other word satisfactorily to express.

with the article. (b) To nouns having a Gen. or suffix after them. (c) To proper names. Consequently it is used only in cases where a definite idea is conveyed by the noun. But in poetry, this usage is not observed with any strictness.

NOTE 2. Sometimes אָתָּה is used before the Nom. ; as 2 K. 6 : 5, וְאַתָּה־בְּרִיאֵל, and the iron fell into the water.' Especially before the Nom. of passive verbs ; as Gen. 17 : 5, מִקְרָאָתָּה־שְׁמָךְ, 'thy name shall no more be called Abram.' Sometimes before the Nom. of neuter verbs ; as 2 Sam. 11 : 25, תְּזַהֲרֵךְ בְּרִיאָתָּה־זֹהֶה, 'this matter, may it not displease thee ;' Ezek. 35 : 10, אָתָּה־שְׁנֵיכֶם הַגּוֹיִם are mine.' See אָתָּה in the Lex. All these, however, may be solved by the case absolute.

§ 428. *Use of the Accusative case.* This commonly, as in other languages, denotes, (1) The object of a transitive verb. (2) In a great number of cases, it forms adverbial designations of time, place, measure, etc. (3) It is also used in all those cases where the Greeks understand κατά, and the Latins, secundum, quoad, etc. E. g.

(a) Place whither ; as 2 Chr. 20 : 36, לְכַדֵּחַ תַּרְשִׁישׁ, to go to Tarshish. (b) Place where ; as Gen. 18 : 1, בְּפָנָי חַדְחָה־הַאֲלָמָּן, at the door of the tent. (c) Time when and how long ; as עַרְבָּה, in the evening ; בָּקָר, in the morning. So Gen. 27 : 44, יְמִינֵיכֶם אַחֲרֵיכֶם, during certain days. (d) Measure ; as Gen. 7 : 20, 'the waters rose fifteen אַמְתָּה cubits.' (e) The material, from which any thing is made ; as Gen. 2 : 7, 'God formed man עַמְּדָה, of dust from the earth ;' § 511. Note. (f) Cases where κατά is said to be implied in Greek ; as 1 K. 16 : 23, 'lame אַתָּה־רְגִלְיוֹתָךְ as to his feet ;' Ps. 3 : 8, 'thou hast smitten all thine enemies קְדַמְּנֵיךְ, as to [on] the cheek bone.' (g) Cases where a noun is taken in an adverbial signification ; as Deut. 23 : 24, גְּרַבָּה, voluntarily ; Ezek. 11 : 19, בְּבָב אַחֲרֵךְ, unanimously ; Ex. 24 : 3, כָּל אַחֲרֵיכֶם, unanimously, etc.

N. B. It will be very convenient to name these various cases, the Acc. of place ; of time ; of quantity ; of material ; of manner. The student has only to recollect that all these are designated by the Acc., and this without its bearing a special relation to any active verb.

(4) The Accusative is sometimes put after participles, or verbals with an active signification, and is governed by them.

E. g. 2 K. 4 : 1, אָתָּה־יְדַעַתָּה, fearing Jehovah ; Is. 11 : 9, יְعַרְתָּה אָתָּה־יְדַעַתָּה, the knowledge of Jehovah, lit. τοῦ cognoscere Jehovah.

Vocative and Ablative.

§ 429. The Vocative sometimes has the article to designate it ; but not always. It can be distinguished only by the sense of the passage.

§ 430. The Ablative case takes נִמְמָן from, out of; בְּ in, by; מִעַל with, etc. In many cases, the preposition is merely implied.

CONSTRUCT STATE.

§ 431. A noun is said to be in this state, when it precedes another noun in the Genitive. This rarely admits of any intervening word, § 420. Note.

As to the changes in the form of the noun in the const. state ; see § 333, seq.

§ 432. The *form* of the const. state, however, is not limited to nouns before a Gen. case ; it often appears. (a) Before nouns in other cases governed by prepositions. (b) Before verbs and parts of sentences which express the same sense as nouns might express. (c) Before adjectives. (d) Before אֲשֶׁר. (e) Before הַ copulative.

(a) Before nouns governed by prepositions ; e. g. (1) Nouns with בְּ ; Is. 9 : 2, שְׁמַחַת בְּקָצֵר, *the joy in [of] harvest* ; Is. 5 : 11, מְשֻׁכֵּרִים בְּבֹקֶר, *who rise early in the morning*. (2) With נִ ; as Is. 56 : 10, אֶחָדָיו נִנְיָם, *lovers of slumber*. (3) With לְ ; as Is. 14 : 20, יֹרְדוּ לְנִירְבּוֹר, *going down to the stones of the pit*. (4) With אֲחָ ; as Jer. 23 : 22, *the Levites* מְשֻׁרְךָ אֲחָךְ, *who served me*. (5) With מִן ; as Jer. 23 : 23, אֱלֹהִים מִקְרָבוֹב, *a God near at hand*. (6) With לְעַל ; as Judg. 5 : 10, הַלְּכִים עַל־צְרָרָה, *who go on the way*.

(b) Before verbs and parts of sentences expressing ideas that might be designated by nouns ; as 1 Sam. 25 : 15, קָלְיִמִי הַחֲלַבְנוּ אֶתְם, *all the days of our walking with them*, where נִימֵי is in the const. state before the verb that follows. Job 18 : 21, לֹא יַדַּע אֶל מָקוֹם, *the place of him who knows not God*. Is. 29 : 1, גְּרוּנַת חֶנְהָדָוֶר, *the city of David's dwelling*. The like in Lev. 14 : 46. Is. 30 : 29. Hos. 1 : 2 ; also in Ex. 6 : 28. Lev. 7 : 35. Num. 3 : 1. Zech. 8 : 9. Jer. 31 : 2. 48 : 36. Lam. 1 : 14. Ps. 81 : 6. Jer. 50 : 31.

(c) Before adjectives; as 2 K. 12: 10, אֲרוֹן אֶחָד אֶחָד, *one coffer* (comp. § 440. a); Is. 17: 10, בְּטַعַם נִזְמָנִים, *pleasant plants*; see § 445. § 440.

(d) Before שְׁאֵלָה; as Lev. 4: 24, מִקּוֹם אֲשֶׁר מִקּוֹם, *the place which*. Gen. 40: 3. See also 1 Sam. 3: 13.

(e) Before הַ copulative; as Is. 33: 6, חִכְמָה וְדִעָה, *wisdom and knowledge*. So also, Is. 35: 2. Is. 51: 21.

§ 433. In a few cases, the const. form seems to be employed where we might naturally expect the absolute.

But most of these are cases of such a nature, as to shew that some noun in the Gen. after such const. form is *implied*, although not expressed. E. g. 2 K. 9: 17, ‘I see קָרְבָּן, *a multitude*,’ i. e. the multitude of Jehu, as the preceding part of the verse shews. Ps. 74: 19, ‘give not חַיִל, *to the beasts*,’ i. e. to the beasts of the forests (חַיּוֹת) or to the wild beast. Both of these cases, however, may be mere examples of the unusual fem. in חַיִל; see § 319. Note 1. No. 3. So in Ps. 16: 3, אַלְרִירִי is probably for אַלְרִירִי דְּאָרָץ, which may easily be supplied from the preceding part of the verse.

For the supposed use of the *abs.* instead of the *const.*, see § 435.

§ 434. *Const. state* or *regimen* has reference solely to the relation of the two nouns, etc., connected together in this state; but not to the relation these may sustain in regard to the rest of the sentence.

Hence the const. state is found in all the cases of nouns; e. g. (a) In the Nom.; as 1 K. 12: 22, קְבָר הַאֱלֹהִים, ‘*the word of God* came to Shemaiah.’ (b) In the Gen.; as Job 12: 24, לְבֵב רְאֵשִׁי עַמּוֹ—הַאֲרָצָה, *the heart of the princes of the people of the land*; where רְאֵשִׁי is in the Gen. in regard to בֵּבָב, and in the const. as it respects עַמּוֹ; while עַמּוֹ is in the Gen. with regard to רְאֵשִׁי, and in the const. as it respects הַאֲרָצָה. (c) In the Dat.; as Job 3: 20, קְפַת נִגְרִי בְּבָבָה, *to those who are grieved in spirit*, where the former word is in the const. state and Dative. (d) In the Acc.; as 1 Sam. 9: 27, ‘that I may show thee אֶת־קְבָר אֱלֹהִים, *the word of God*,’ where קְבָר is in the const. state Accusative. (e) In the Voc.; as 2 K. 1: 13, אִישׁ הַאֱלֹהִים, *O man of God*. (f) In the Abl.; as Ps. 17: 4, בְּרִיבָר שְׁפָתֶיךָ, *by the word of thy lips*, where the first noun is in the const. state Ablative.

Apposition.

§ 435. In Hebrew, two nouns designating the same thing, are not only placed in apposition (as is usual in other languages), but apposition is frequently employed where the Gen. might be used and would naturally be expected.

E. g. Prov. 22: 21, אֱמֶרִים אֲמָתָה, *words* [which are] *truth*, i. e. words of truth; Zech. 1: 13; קְבָרִים בְּקָמִים, *words* [which are] *consolations*, i. e. words of consolation; Ex. 24: 5, זְבָחִים שְׁלָמִים, *offerings* [which are] *peace offerings*.

Note. Of two nouns thus placed, one is frequently used as an adjective; as in the examples above we may render *true words*, *consolatory words*, etc. See § 440 seq.

§ 435 a. Nouns are apparently but not really in apposition, which designate *weight*, *measures*, *time*, etc.

E. g. 2 K. 7: 1, סַאֲהָה טָהָרָה, *a seah* [of] *fine meal*; 2 K. 5: 23, בְּקָרִים קָטָן, *two talents* [of] *silver*; Gen. 41: 1, שְׁנָתִים בְּמֵה, *two years* [of] *time*; 1 K. 7: 42, שְׁנִינִי טוֹרִים רְמָנִית, *two rows* [of] *pomegranates*; Ezek. 22: 18, סְגָרִים קָטָן, *dross* [of] *silver*. Comp. § 463.

N. B. In these instances the second nouns are all in the Acc. of measure, material, time, manner, etc.; comp. § 428. N. B.

NOTE 1. Sometimes nouns are put in apposition, where the latter noun designates a *whole* or *genus*, of which the former designates only a *part* or *species*; e. g. Judg. 5: 13, אֲדִירִים שָׁם, *the nobles* [of, among] *the people*.

NOTE 2. Some examples occur of apparent apposition, in which the latter noun is probably to be considered as in the Gen., by reason of a word *implied*; e. g. דָּתָה אֲלֹהִים צְבָאָה, *Jehovah* [God of] *hosts*. So probably, Is. 30: 20, מִים לְחַץ, *water* [water of] *trouble*; חֶמֶת אֲפָן [תְּאַפָּן], *the glow* [the glow of] *his anger*.

Gender of Nouns and Adjectives.

§ 436. The Hebrew, having no neuter gender, commonly employs the fem. to express it; but sometimes the masculine, § 321. Note 1.

E. g. Ps. 27: 4, I have asked תְּחִזָּק, *one thing*; Ps. 12: 4, גָּדוֹת, *great things*; Gen. 42: 30, תְּשֻׁקָּה, *hard things*, etc. Less often is the masculine employed; as Prov. 8: 6, נְכִידִים, *noble things*.

NOTE. The fem. is sometimes used also in a *collective* sense, for objects which are properly masculine; as Mic. 1: 11, 12, תְּבָתִּים, *inhabitress*, i. e. inhabitants; Mic. 7: 8, 10, תְּבָתִּים, *enemies*. So עֵץ a tree, עֵצָה a grove of trees, etc. So in Arabic, the *pluralis fractus*, which is used as a collective, very often has a fem. form.

Number of Nouns.

§ 437. (1) The Hebrews often employed nouns sing. in a *collective* sense, especially national denominations.

E. g. אֶנְצָה small cattle, זַהֲבָה gold, הַכָּנָאֹנִים the Canaanite, i. e. the inhabitants of Canaan, etc.

2) For the sake of emphasis, the Hebrews commonly employed most of the words which signify, *Lord*, *God*, etc., in the plur. form, but with the sense of the singular. This is called *pluralis excellentiae*.

Examples. (a) אֲדֹנָי lord, is so used in all the forms of the plural, except אֲדֹנִים my masters. The form אֲדֹן (with Qamets) is always used in the sense of the singular, for God. (b) אֱלֹהִים God, in all the forms of the plural. (c) אֲדֹנָה lord, in all its forms. (d) קָדוֹשִׁים, the most Holy One, Hos. 12: 1. Prov. 9: 10. 30: 3. Jos. 24: 19. (e) שָׁמָךְ the Almighty, is probably of the plural form, § 325. b. (f) בָּהֳרִירִים household god, as sing. 1 Sam. 19: 13, 16. (g) Occasionally a few other words are used in the like way; as Job 35: 10, ‘God שְׁמֵעַ, my Maker;’ Ecc. 12: 1, בָּרָאָךְ, thy Creator. See also Is. 22: 11. 42: 5. Ps. 149: 2. Comp. § 484.

(3) The plural, especially in poetry, is not unfrequently used where we might expect the singular.

E. g. Job 6: 3, ‘the sand יָמִים, of the seas,’ i. e. of the sea. Even where only one can possibly be meant, is this the case; as Judg. 12: 7, ‘he was buried בָּעָרִי, in the towns of Gilead,’ i. e. in a town; Gen. 8: 4, the ark rested בָּרָאָךְ, on the mountains of Ararat,’ i. e. on a mountain; Job 21: 32, קְבָרוֹת, the graves, i. e. the grave. Ps. 46: 5.

Peculiar significance attached to nouns in certain cases.

Repetition of nouns.

§ 438. The Hebrews frequently repeated nouns,

without the copula וּ between them, for various purposes; viz.

(a) To denote multitude; e. g. Gen. 14: 10, בָּאֲרֹותָהּ תִּקְרַבְתָּ, *pits pits of bitumen*, i. e. many pits, etc.; see *d* below, (b) To denote distribution; e. g. Gen. 32: 17, עֶזֶר עֶזֶר לְבָדָיו, *flock flock by itself*, i. e. each flock by itself. (c) To denote all, every; e. g. Deut. 14: 22, שָׁנָה שָׁנָה, *year year*, i. e. every year. Sometimes also with a copula; as Deut. 32: 7, דֹּר וּדֹר, *generation and generation*, i. e. all generations. (d) To denote intensity; e. g. Ecc. 7: 24, עַמְקַעַמְקַע, *deep deep*, i. e. very deep; comp. *a* above. So earnestness in warning or threatening, in grief, joy, etc., is usually expressed by repetition.

NOTE. In order to designate *intensity*, it is not always necessary that the *same* word should be repeated; but a *synonymous* word, or a word of *similar sound* and *signification*, is often substituted with the same effect; as Ps. 40: 3, טִיבֵּת הָנָן, *clay of mire*, i. e. the miry clay; Job 30: 3, שְׁוֹאָה וּמַשְׁאָה, *wasting and destruction*, i. e. great wasting, etc.

§ 439. Repetition with the copula וּ between the words, usually denotes diversity.

E. g. Deut. 25: 13, קָרְבָּן וְקָרְבָּן, *stone and stone*, i. e. different stones or weights; Ps. 12: 3, וּלְבָבְךָ וּלְבָבְךָ, *with a heart and a heart*, i. e. with different hearts, with deceit.

Nouns as Adjectives.

440. Of two nouns in regimen, one is frequently employed as an adjective, in order to qualify the other.

The principle is regulated thus: (a) The second or Gen. noun *commonly* qualifies the first; e. g. בְּכָל־כָּבֵד, *vessels of silver*, i. e. silver vessels; עַד־חַזָּה עַד־לְמַמֶּד, *possession of eternity*, i. e. everlasting possession; Is. 24: 10, קָרְבָּנָה, *city of desolation*, i. e. desolate city; Gen. 34: 30, מְנֻהִי נְסָפֵר, *men of number*, i. e. which can be numbered, few men.

(b) Sometimes the first noun qualifies the second; e. g. קָוְמַת אֶגְרִירָיו, *the tallness of his cedars*, i. e. his tall cedars; מְשֻׁטָּן בְּשָׁרָוּ, *the fatness of his flesh*, his fat flesh; כָּל־הָאָדָם, *the whole of men*, i. e. all men, Ex. 13: 3. But this construction is less frequent than the other.

NOTE. This principle is more or less common to all languages, spe-

cially the one designated under *a*; but the Hebrew having only a few adjectives, resorts to it more frequently than almost any other language. In particular, the Hebrew is almost entirely wanting in adjectives designating the *material* of which any thing is made. Hence קְלִי, vessels of silver, and other expressions of the like nature, are a matter of necessity. But this form of expression is sometimes used where there is no necessity, i. e. where adjectives might be employed; e. g. בְגָנֵר הַדָּרֶשׁ, garments of holiness; פָהָן הַהֲרָאָתָה, priest of the head, i. e. high priest, instead of הַפָּהָן תְּגִידָלָה.

§ 441. When two or more nouns are connected by the verb of existence (**הִי־ה**) expressed or understood, such nouns as designate *quality* are usually employed as *adjectives*.

E. g. Gen. 1:2, ‘the earth חֹמֶת וְבָתֵחֶת, was desolation and emptiness,’ i. e. desolate and empty; Ps. 10:5, מְשֻׁטָּיךְ מְרוּם, height [are] thy statutes, i. e. they are high, out of sight; Job 8:9, תָמֹלֶת אַגְּדָה, yesterday [are] we, i. e. of yesterday, *hesterni sumus*. Lev. 21:6.

§ 442. Nouns with prepositions prefixed, are sometimes used as *adjectives*.

E. g. Ps. 77:14, בְּקָרֶשׁ דָרְכֶךָ, in holiness [is] thy way, i. e. thy way is holy; 1 Chr. 26:14, יוֹצֵץ בְּשִׁכְלָה, a counsellor with wisdom, i. e. a wise counsellor; Ps. 17:9, אַיִלְבָרִ בְּקֶפֶשׁ, my enemies in respect to life, i. e. my deadly enemies.

§ 443. When two nouns are connected by a conjunction, one of them is occasionally employed as an *adjective*.

E. g. Gen. 4:4, מִבְכָּרָה טָאָנוֹ וּמִחְלָבָהָן, of the firstlings of his flock and of the fat of them, i. e. of the fat firstlings, etc.; Gen. 3:16, עַצְבָּוֹנָךְ וְהַרְגָּנָךְ, thy pain and thy conception, i. e. thy painful conception. Perhaps Ps. 119:168. The construction may be called *Hendiadys*, ἐν διὰ δυοῖν.

§ 444. To express qualities which in other languages are usually designated by adjectives, the Hebrews employed the words אִישׁ, בָּנָ, בָּעֵל, בִּתָּ, followed by a noun expressive of quality.

Examples. (a) אִישׁ דְבָרִים a man of words, i. e. an eloquent man; as אִישׁ חֶסֶד, a man of piety, i. e. a pious man. (b) מֹתִים men; as מַתִּי רִצְבָּה, men of hunger, i. e. hungry men. (c) בָּעֵל שְׂעֻרִות, possessor; as בָּעֵל בָּרִית, possessor of hair, i. e. hairy; בָּעֵל בְּרִית, possessors of a covenant, i. e. bound together by a covenant. (d) בֶן son, and בָּת daughter; as בֶן-חֶזְקָה, son of strength, i. e. a hero; בֶן-מוֹתָה, son of death, i. e. condemned, worthy of death; בֶן-שְׁנָה, son of a year, i. e. a yearling. So בְּנוֹת הַשִּׁיר, the daughters of song, i. e. singing women, Eccl. 12 : 4; see Lex. The student will see that these cases are only a peculiar modification of the principle in § 440. a.

NOTE. The first noun in constructions of this kind is sometimes omitted, and can be supplied only from the sense of the passage; as Job 31 : 32, אֲרֹח way, for בֶן אֲרֹח, son of the way, i. e. a traveller; Prov. 17 : 4, קְשֹׁר falsehood, for a man of falsehood, i. e. a liar. So Gen. 15 : 2, קָדָשׁ דָמָسָך, for son of Damascus, i. e. a native of Damascus. Job 34 : 18.

ADJECTIVES.

§ 445. The Hebrew, like other languages, often supplies the place of nouns by adjectives taken in an abstract or neuter sense.

E. g. Jos. 24 : 14, תְּמִימִים, integrity, lit. upright, innocent; Job 20 : 22, בְּלֹכֶד, trouble, lit. troublesome, etc., Ps. 10 : 10. So עַתְּה שָׁאָלָה, a woman of evil, i. e. an evil woman, where עַתְּה is constructed as a noun in the Gen.; אַגְּלָתָן, waters of fulness, i. e. full streams, instead of מְלָאָתָן. Comp. in Greek, τὸ καλόν, τὸ σοφόν, etc.

NOTE. In this way some adjectives are constantly used as epithets of persons or things; as אָזְבִּיר strong, for 'God'; אָזְבִּיר strong, for 'bull, horse, hero,' לְבָנָה hot, for 'the sun,' לְבָנָה white, for 'the moon,' etc. So for God, we say (in English) the Almighty, the Omnipotent, etc.; in French, l'Eternel, etc. This is called *epitheton ornans*.

Adjectives as predicates of a sentence.

§ 446. (a) When an adjective is the predicate of a sentence, and the verb of existence (הָיָה) is omitted, the adjective stands regularly before the noun, and is usually without the article.

E. g. Gen. 4 : 13, **גָּדוֹל עַבְדִּי**, *great [is] my iniquity*. In a very few cases the adjective seems to stand *after* the noun; as in Gen. 19 : 20. 1 Sam. 12 : 17. But in the first of these cases [**הָרָא מַצֵּעַ**], the word **מַצֵּעַ** is originally and properly a *noun*; in the second, **רָבָּה** is probably a *verb*. In Hab. 1 : 16, **בְּרָאָה** seems to be properly a noun, meaning *pecus pingue*; comp. Zech. 11 : 16. Ezek. 34 : 3.

(b) Such adjective generally agrees in number and gender with the noun to which it relates; but there are many apparent exceptions.

NOTE. These exceptions may be explained on the principle, that when adjectives are used as predicates, they are often to be taken in an *abstract* sense as *nouns* of the *neuter* gender; § 445. Thus Ps. 73 : 28, **קָרְבָּת אֱלֹהִים לְךָ טֹב**, *approach to God [is] to me delightful*, lit. a pleasant or delightful thing, the noun being in the fem., and the adj. in the masc. and used as a *neuter* noun, § 436. So Gen. 27 : 29, **אָרְרִיךְ אָרְרֹוֹר**, *the cursers of thee [are] cursed*, lit. an accursed thing; Ps. 119 : 137, **מִשְׁפָטִיךְ יִשְׂרָאֵל**, *upright [quoddam rectum] are thy statutes*. Ps. 66 : 3. So Virgil, Aen. iv. 569, *varium et mutabile semper femina*; Statius, Theb. ii. 399, *blandum potestas*; Achill. Tat., *πονηρὸν μὲν γυνῆ*. So **τὸ πάν**, **τὰ πάντα**, *the universe, rational or material*.

§ 447. *Article before an adjective used as a predicate.* When this occurs, the verb of existence **הָיוֹת**, or its equivalent the pronoun **אֲחֵינוּ**, is usually inserted.

E. g. 1 Sam. 17 : 14, **כַּדְרֵד הָיוֹת הַקְטָן**. *David was the smallest*, or as to *David*, *he etc.*, i. e. the youngest. In cases of this kind, the adjective is placed *after* the noun to which it relates.

NOTE. In like manner, participles when used for the Pres. tense of verbs, sometimes stand as predicates *after* the noun, and take the article; e. g. Deut. 3 : 21, **צִירְךָ הַרְאֹות**, *thine eyes see*, lit. *thine eyes are the beholders or they which see*.

Adjectives qualifying nouns.

§ 448. Adjectives used as epithets, i. e. as simply qualifying nouns, (so also participial and pronominal adjectives), generally agree with the noun in gender and number.

§ 449. EXCEPTIONS. (a) The *pluralis excellentiae*, commonly but not always, takes an adjective singular, § 437. 2; e. g. Is. 19: 4. אֲלֹנִים שָׁמֶן, *a hard master*. On the contrary, Jos. 24: 19, קָדְשִׁים אֱלֹהִים, *a holy God*, falling in with the general analogy. (b) Nouns of multitude in the singular, commonly but not always require a plural adjective;* e. g. Jer. 50: 6, צַאן אֲבָדֹת, *a wandering flock*.

450. Dual nouns take plural adjectives; c. g. יָדִים רֻפּוֹת, *weak hands*.

§ 451. Nouns of *common* gender, having more than one adjective, of course admit either a masc. or fem. adjective; or they may have both at the same time.

E. g. 1 K. 19: 11, רִוחַ גְּדוֹלָה וְזָקָן, *a great and strong wind*.

Position of Adjectives.

§ 452. When they qualify nouns, they are usually put after them.

The number of apparent exceptions to this rule is so very small, and some of them so equivocal, that it appears dubious whether *real* exceptions are to be admitted. See however, Ps. 89: 51, כָּל־רַבִּים עָמִים, *all the numerous people*, or rather *all the multitudes, the nations*. See also Is. 53: 11. Jer. 3: 7, 10. 16: 16, all which I take to be cases of *explicative apposition*; and so of the like cases elsewhere.

NOTE. The pronominal adjective זֶה *this*, not unfrequently precedes the noun with which it agrees.

§ 453. When an adjective serves to qualify two or more nouns, it is usually put after them; and the gender of it may be either masc. as the more worthy, or the same as the gender of the last noun.

E. g. Neh. 9: 13, חֲקִים וְמִצְוֹת טֹבִים, *good laws and statutes*; Ezek 1: 11, פְּנֵיהֶם וּכְנַפְנֵיהֶם פָּרְדוֹת, *their faces and wings were separated*. Here פָּרְדוֹת, a part. adjective, is fem.; as is the noun also which next precedes it.

* When the concord is directed by the *sense*, as in *a, b*, rather than by the grammatical form of the noun, we may call it *constructio ad sensum*.

Construct state of adjectives.

§ 453 a. They are often put in this state, even when they qualify the noun with which they stand in regimen.

E. g. בְּ יָדֶיךָ, *clean of hands*; בְּ לִבְךָ, *pure of heart*; אַרְפָּחָה תְּאַרְבֵּם, *beautiful of form*, etc. This construction is of wide extent in Hebrew, and is often used in respect to participles partaking of the nature of adjectives; e. g. Ps. 19: 8, 9. Jer. 2: 8.

Comparison of adjectives.

Comparative degree.

§ 454. (a) The comparative degree in adjectives, is made by using מִן (*prae, in comparison of*) after the adjective, and before the noun with which the comparison is made.

E. g. Judg. 14: 18, מִקְבָּשׁ מִתְהָוֹךְ, *sweeter than honey*; Ps. 19: 11.

NOTE. In the same manner also מִן is used, to make a comparison after nouns or verbs signifying condition or quality. E. g. Is. 52: 14, 'his visage more יָשַׁר מִמְּנֵרֶב, was marred more than any man's; Gen. 41: 40, מִתְּאַגְּדָלָה מִתְּאַגְּדָלָה, *I will be greater than thou*.

(b) But מִן before the Inf. mood, implies a negative.

In this case it may be translated *so that not*, or *than that*, according as the sentence is constructed; e. g. Gen. 4: 13, אֲנָזַן מִצְוֵה צְדָקָה, *my iniquity is great so that it cannot be pardoned*, or *greater than that it can be pardoned*.

(c) Sometimes the adjective necessary to make out fully the comparison, is omitted; as Is. 10: 10, 'their gods, מִירְבָּלְבָשָׂר, [were more powerful] than those of Jerusalem.'

NOTE. In the Rabbinic comparison is made by רִזְעָר, *more*. In the N. Test., the *positive* degree of adjectives is not unfrequently used for both the other degrees; an imitation of the Hebrew, which does not vary the form of adjectives for the sake of comparison.

Superlative degree.

§ 455. The Hebrew has no appropriate form to mark this, but expresses it by various circumlocutions.

E. g. (a) By the article prefixed to an adjective of the positive

degree; as 1 Sam. 16: 11, ‘David was הַקָּטָן, *the smallest.*’ The Arabian makes his superlative, by prefixing the article to the comparative form. (b) By a Gen. or suffix following the adjective; as 2 Chr. 21: 17, קָטָן־יְהִינָּה, *the smallest of his sons;* Mic. 7: 4, טוֹבָם, *the best of them.* (c) A superlative of intensity is formed, when a word is repeated and put in the Gen. plural; as קָדְשָׁים הַקָּדָשָׁים, *holy of holies*, i. e. the most holy place; Ecc. 1: 1, חַבְלִים חַבְלִים, *vanity of vanities*, i. e. exceedingly vain. So 1 K. 8: 27, *heaven of heavens*, i. e. the highest heaven; Gen. 9: 25, *servant of servants*, i. e. a most abject servant; Deut. 10: 17, *God of Gods*, i. e. the supreme God, etc. (d) The comparative degree sometimes necessarily expresses the sense of the superlative; as Gen. 3: 1, ‘now the serpent was עֲרֵוֹת מְכֻלָּת הַשְׁرָךְ, *cunning above all the beasts of the field*’ i. e. the most cunning of all. (e) Some nouns necessarily imply a superlative in themselves; viz. (1) אֶחָד *head*, as Ps. 137: 6, רָאשׁ שְׂמַחוֹתִי, *the head of my joy*, i. e. my highest joy. (2) בְּכֹרֶת, *first born*, as Is. 14: 30, בְּכֹרֶת לְלִיטָם, *first born of the wretched*, i. e. most wretched; Job 18: 13, בְּכֹרֶת מְתָה, *the first born of death*, i. e. the most terrible death.

§ 456. Besides the above modes of expressing a *superlative*, the Hebrew exhibits a variety of methods by which *intensity* of meaning is denoted.

E. g. (a) *very*, or מְאֹד *very very*; as Gen. 7: 19, ‘the waters increased מְאֹד מְאֹד, *very exceedingly*,’ etc. (b) By repeating the same word; see § 438. d. (c) By two synonymous words; see § 438. Note. (d) By repeating the same word and putting it in the Gen. when repeated; as Hos. 10: 15, כְּעֵת רִצְחָכָה, *the evil of your evil*, i. e. your base wickedness. Sometimes a synonyme is used in the Gen., instead of the same word being repeated; see § 438. Note. (e) The name of God placed after a noun sometimes makes it specially intensive; as Jonah 3: 3, a great city יְהֹוָה נֶאֱמָן, *before God*, i. e. really or truly very great; Gen. 10: 9, ‘Nimrod was a mighty hunter לְפָנֵי יְהֹוָה, *before Jehovah*,’ i. e. exceedingly expert in hunting. So Acts 7: 20, ‘Moses was ἀστεῖος τῷ Θεῷ, *fair to God*,’ i. e. very fair; Luke 1: 6, ‘righteous ἐνώπιον τοῦ Θεοῦ, *before God*,’ i. e. really or eminently pious. The ground of this seems to be, that nothing can, in the sight of God, appear to be different from what it really is.

NUMERALS.

§ 457. The cardinal numbers 2—10, are commonly joined with

plural nouns, and follow the same gender. They may be put, (a) In the const. state with nouns to which they relate ; e. g. שְׁלֹשָׁה יְמִים , *three days*, lit. a threeness of days. (b) In apposition (or perhaps used *adverbially*) with the nouns to which they relate, and either before or after them ; e. g. שְׁלֹשָׁה בָּנִים three sons, שְׁלֹשָׁה בָּתִים three daughters ; see and comp. § 435 and § 535 a. The position of the cardinal number *after* the noun, is less common and belongs rather to the later Hebrew.

§ 458. The cardinal numbers 11—19, are put in apposition, or rather used *adverbially*, with nouns plural or singular, and commonly stand before the noun, but sometimes after it. The gender is usually the same as that of the noun. E. g. Num. 1 : 44, שְׁבַע אֲשָׁר , *seven men* ; 2 Sam. 9 : 10, שְׁבַע בָּנִים עֶשֶׂר , *fifteen sons* ; קָנֵנִים שְׁבַע עֶשֶׂר , *sixteen sons*.

§ 459. The tens (20—90) are of common gender ; are put in apposition with nouns either sing. or plural ; and may stand either before or after the noun. E. g. Judg. 11 : 33, שְׁנָצְרִים עֶשֶׂר עִיר , *twenty cities* ; Gen. 32 : 15. קְלִים עֶשֶׂרִים אַיִלִים , *twenty rams*.

§ 460. Numbers composed of tens and units (e. g. 26, 34, 48, etc.), when standing before a noun, require it to be in the *singular* ; but when the noun precedes, it is in the *plural*. In both cases the gender of the smaller numeral is usually the same as that of the noun ; e. g. Deut. 2 : 14, שְׁבַע וּשְׁמֹנֶה שָׁנִים , *thirty and eight years* ; Ezek. 8 : 35, קָבְשִׁים שְׁבַע עַד , *seventy and seven lambs*.

§ 461. The numerals מֵאָה *a hundred* and אלף *a thousand*, may be put in either the abs. or const. state with nouns either sing. or plural, and may stand either before or after the noun. E. g. Gen. 17 : 17, שְׁמֹנֶה מֵאָה , *a hundred years* ; 25 : 7, 17, שְׁבַע מֵאָה , *a hundred of years* ; 2 Chr. 3 : 16, רְמִזְבֵּחַ מֵאָה , *100 pomegranates* ; Is. 7 : 23, אלף עָד , *a thousand of vines* ; Ezra 8 : 27, אלף דָּרִיכִים אֶחָד , *1000 Darics*.

§ 462. Numbers composed of thousands and smaller numbers, follow the same rule as composite numerals in § 460.

§ 463. In many cases the numerals are used alone to designate weights, measures in common use, and time, the noun being omitted. E. g. Gen. 20 : 16, שְׁפֵט אלף , *a thousand [shekels] of silver* ; Ruth 3 : 15, שְׁשָׁה שְׁעָרִים , *six [measures] of barley* ; 1 Sam. 10 : 4, שְׁתִים שְׁלֹשָׁה , *two [loaves] of bread*. The word מֵאָה , *cubit*, commonly takes the preposition בְּ after the numeral ; as Ex. 27 : 18, מֵאָה בְּאַמְתָּה , *one hundred*

in cubits, i. e. 100 cubits. Gen. 8, 5, בְּאַחֲרֵי הָיָמִן, *on the first [day] of the month*. Comp. 551.

§ 464. The cardinal numbers beyond ten are also used as *ordinals*; and they are either put before the noun and in apposition with it, or are put in the Gen. *after* the noun.

E. g. Gen. 7 : 11, בְּנִצְבָּה שְׁזֶה יוֹם, *on the seventeenth day*; 1 K. 16 : 10, בְּשָׁנָה עֲשֶׂרִים וָשֶׁבַע, *in the year of 27*, i. e. the 27th year.

For the *ordinal* numbers below 10, see § 396.

§ 465. The cardinal numbers below ten are also used as *ordinals*, in designating years, and days of the month.

E. g. 2 K. 18 : 10, שְׁשָׁה שָׁנָה, *the sixth year*, lit. the year of six; Gen. 8 : 5, שְׁנָה בְּאַחֲרֵי הָיָמִן, *on the first [day] of the month*; Lev. 23 : 32, בְּתִשְׁעָה טְהֻרָה, *on the ninth of the month*, etc., as in English. For the ½ here, comp. § 421. g.

§ 466. The cardinal numbers are used *distributively*, when repeated without a copula.

E. g. Gen. 7 : 8, שְׁנִירִים שְׁנִירִים, *two and two*, or *two by two*; Gen. 7 : 3, שְׁבָעָה שְׁבָעָה, *seven and seven*, or *by sevens*.

PRONOUNS.

Primitive pronouns.

§ 467. These are more usually omitted before verbs; but when employed, they seem intended to give more energy to the expression.

Such pronouns are commonly found only in the Nominative; but occasionally they occupy the oblique cases as the following section shews.

§ 468. When a pronoun of any form is to be repeated for the sake of emphasis, it is done by using the *primitive* form; and this form thus repeated, is in any case required by the nature of the sentence. E. g.

(a) In the Nom.; which is frequent in the way of apposition to the

subject of a sentence. (b) In the Gen., as Ps. 9 : 7, אָבֵר זִכְרָתֶךָ תִּמְלֹא, *the memory of them of them has perished*, i. e. the very memory of them, etc. 1 K. 21 : 19, ‘the dogs shall lick אַתֶּךָ בְּשָׁמֶן, *the blood of thee even of thee*.’ (c) In the Dat.; as Hag. 1 : 4, הַצְּדָקָת לְכֶם אָתָּם, *is it a time for you yourselves?* (d) In the Acc.: as Gen. 27 : 34, בְּרָכְתִּי אֶתְּךָ בְּגַם אָנָּצִי, *bless me even me*. (e) In the Abl.: as 1 Sam. 25 : 24, בְּאַנְּצִי גַּם אָנָּצִי, *with me even me [be] this evil.*

NOTE 1. The primitive pronoun is sometimes placed first; as Gen. 49 : 8, ‘*Judah יְזִידֵךְ אֲנָתָּךְ, thee thee shall thy brethren praise.*’

NOTE 2. The primitive pronoun appears sometimes to be used by way of emphasis, instead of repeating a noun; e. g. Gen. 4 : 27, וְלֹשֶׁת הַשְׁתָּה גַּם הַרְאָה רִיכָּר, *and to Seth even to him was born a son.*

§ 469. *Primitive pronouns used for the verb of existence.* When a personal pronoun is the subject of a sentence, it implies the verb of existence (**הָיָה**) along with or after it; the verb itself being usually omitted.

E. g. Gen. 42 : 11, בְּנֵים אֲנָחָנוּ, *we [are] righteous*; Gen. 29 : 4, מִן מֵאַתְּנָתָן, *whence [are] ye?* Gen. 3 : 10, עִירָם אֲנָכִי, *I [am] naked.*

NOTE. *Personal pronouns of the THIRD person, sometimes stand simply in the place of the verb of existence;* e. g. Gen. 9 : 3, ‘every thing which moves אֲנָשָׁר הַזָּרָה תִּרְאָה, *which is alive;*’ Zech. 1 : 9, מַה תִּפְנַד אֲנָשָׁר הַזָּרָה, *what are these?* Plainer still is the principle in such cases as follow; viz. Zeph. 2 : 12, ‘ye Cushites, victims of my sword אֲנָתָם תִּמְהָר, *are ye;*’ 2 Sam. 7 : 28, ‘thou art Cushites, victims of my sword אֲנָתָם תִּמְהָר, *thou art God;*’ Ezra 5 : 11, ‘the servants of God אֲנָתָם תִּמְהָר (Chaldaic), *are we,’ answering to the Heb.* אֲנָחָנוּ הָיָה. In Syriac and Arabic, this use of the personal pronoun is very common. Still, in all these cases, the pronoun must be considered simply as the emphatic *self, selves*, and the verb of existence be supplied as usual.

§ 469 a. Primitive pronouns of the third person, viz. הַזָּה, הַזָּה, הַזָּה, are very frequently employed as demonstrative pronouns.

E. g. Gen. 13 : 18, בַּיּוֹם הַהוּא, *in that day*; הַגּוֹיִם הַגּוֹיִם, *those nations.* Comp. § 167. Note.

Suffix Pronouns.

§ 470. In general the pronouns suffixed to verbs are

in the Acc. case; those suffixed to *nouns* are in the Gen. case.

§ 471. *Exceptions as to verbal suffixes.* (a) These sometimes express the sense of the Dative; as Jos. 15: 19, בְּנֵתִי, *thou hast given to me*; Zech. 7: 5, אָנָי הַצְבָּאֵתִי, *have ye fasted FOR me FOR me*, i. e. on my account; Job 10: 14, ‘if I sin עַלְמָרְתִּי וְשָׁמַרְתִּי then thou watchest it FOR me, i. e. on my account; Prov. 13: 20, שְׁחָרֶרֶת מִסְרָרֶךָ, *he seeks FOR him correction*; Ps. 94: 20, קָרְבָּךְ, *is it bound to thee?* (b) They sometimes denote relations which are usually expressed by particles; as Is. 65: 5, קָדוֹשָׁךְ, *I am more holy THAN thou*; 1 K. 21: 10, וַיַּזְרַחֲהִי, *and caused them to testify AGAINST him*; Ps. 42: 5, מַלְאָךְ, *I moved along WITH them*, etc. This usage is more frequent in Arabic.

§ 472. *Exceptions as to the suffixes of nouns.* (a) These sometimes express the sense of the Dative; as Ps. 115: 7, רְגָלִים יְדִים—יְדִים רְגָלִים, *they have hands—they have feet*, for יְדִים לְקָרְבָּם, *hands are to them*, etc. (b) They express the sense of the préposition עִלְיָה; as Ex. 15: 7, קָרְבָּךְ, *those who rise up AGAINST thee*, instead of the קָרְבָּךְ. So Ps. 53: 6, קָרְבָּךְ, *him who encampeth AGAINST thee*.

NOTE. The suffixes of nouns may have either an active or a passive sense: e. g. (a) Active; as תְּמִיכָה, *my violence*, i. e. that which I do; סִפְרִי, *my book*, i. e. that which I possess. This sense of the suffixes is the common one. (b) Passive; as Jer. 51: 35, טְמִיכָה, *my violence*, i. e. that which is done upon me; Ex. 20: 20, אַנְשָׁךְ, *his fear*, i. e. which he inspires; Is. 56: 7, תְּפִלָּתְךָ, *my prayer*, i. e. the prayer offered to me; Ps. 56: 13, דְּרַרְךָ, *thy vows*, i. e. vows made to thee; Is. 21: 2, אַנְחָתָךְ, *her sighing*, i. e. the sighing over her, or on her account. Comp. § 424.

N. B. For the *pleonasm* and *ellipsis* of personal pronouns, see § 543 seq. and § 553 seq.

Position of pronouns.

§ 473 (a) When a noun in the Gen. is used merely to qualify a preceding noun, the suffix pronoun (which as to sense belongs to the *first* noun) is usually placed after the *second*.

E. g. Dan. 9: 24, צִיר קָרְבָּךְ, *thy holy city*, lit. the city of thy holiness; Is. 2: 20, אֲלָמָלִי בְּסָמָךְ, *his silver idols*, lit. the idols of his silver; Zeph. 3: 11, עֲלֵינוּ נָעָמָךְ, *thy proud exulters*, lit. the exulters of thy pride, etc.

(b) In a very few cases, the suffix is apparently attached to the *first* noun.

E. g. Ps. 71: 7, *עֵזֶל חַזְקָתִי*, *my strong refuge*, lit. my refuge of strength. Ezek. 16: 27. Lev. 6: 3. But this construction is not altogether certain, as it admits of another solution, viz. by the ellipsis of the first noun mentally repeated before the second, or (more obviously still) by *apposition*.

§ 474. Pronouns usually stand *after* the noun to which they relate.

But sometimes this noun is not mentioned until after the pronoun, either immediately, or perhaps at the distance of several sentences; and sometimes it is to be supplied only from the general sense of the passage, e. g. Ps. 87: 1, *וְסֹמְךָתָה בְּדִירִי קָרְשׁ*, *its foundation [is] in the holy mountain*, i. e. Zion's, as appears from v. 2; Is. 8: 21, *צָבֵר בָּהּ*, *he passes through it*, i. e. the land, see v. 22; Ps. 9: 13, 'when he taketh vengeance for blood *אֲזֹחַם זָכָר אָזֹחַם*', *he remembereth them*', i. e. the afflicted, as in the second part of the parallelism; Ps. 65: 10. 68: 15. 18: 15, comp. v. 18. Job 37: 4.

NOTE. Sometimes, although the pronoun is immediately preceded by a noun, it does not refer to that noun, but to one which must be supplied from the sense; as Ps. 44: 3, 'by thy hand thou didst drive out the nations, *וְעָצַת וְדִינְךָ וְדִינְךָ וְדִינְךָ* and didst plant THEM,' i. e. the Israelites, as appears from v. 2. So Ps. 81: 16, comp. v. 14. Ps. 105: 37. Gen. 10: 12, where *אֶלְיוֹן* probably refers to Nineveh in v. 11.

Nouns used for pronouns.

§ 475. (1) In addressing a superior, the Hebrews commonly employed words descriptive of the relation which the speaker, or the person addressed, sustained, instead of using pronouns; e. g. Gen. 44: 16, 'what shall we say to *my lord*? i. e. to thee; 'lo, we are servants to *my lord*'; i. e. to thee. Verse 19, '*my lord* asked his servants,' etc., i. e. thou didst inquire of *us*.

(2) The place of the personal pronouns, especially in a *reflexive* sense, is often supplied by the most distinguished and essential parts of either the *external* or *internal* man.

E. g. (a) By *שְׁנִי soul*, most frequently; as Job 9: 21, *כִּי אָרוֹג נֶפֶשִׁי*,

I know not myself; Ps. 7: 3, ‘lest like a lion נִפְנֵי רַעֲנָן, he rend me’; Ps. 3: 3, לִבְנֵפְנֵי, to me; Ps. 11: 1. 16: 10. 35: 3. Amos 1: 8, ‘Jehovah hath sworn by himself, by himself. (b) By פָּרִים person; as Prov. 7: 15, לְשֹׁתָר פָּרִים, to seek thee; Ezek. 6: 9, בְּקָטִים בְּבִנִּים, they abhor themselves, etc. (c) By בְּבָבֶל heart; as Ex. 9: 14, בְּבָבֶל, thyself; Ps. 16: 9, בְּבָבֶל, I myself, etc. (d) Occasionally by several other words; as Ps. 7: 6. 16: 9, חַיִם life, and כְּבָד heart or soul; Is. 26: 9, רוח spirit; Ps. 6: 8, עֵין eye; Ps. 16: 9, שֶׁר flesh; Ps. 17: 14, בָּבֶל belly; Ps. 6: 3, אַחֲרָיו bone; 1 Sam. 20: 17, יָד hand, etc. The same usage prevails very extensively in Aramaean and Arabic; and, I may add, in our own language, e. g. How many hands does he employ?

Anomalies of pronouns.

§ 476. Departures from concord in respect to gender, number, etc., are called anomalies here. These are somewhat frequent, and may be ranked under several heads; comp. §§ 484—496.

E. g. (a) *In regard to number*; for a pronoun sing. not unfrequently relates to a noun plural, i. e. it is used in a collective sense, like a noun of multitude; as Deut. 21: 10, ‘when thou goest against אָנָי, thine enemies, and God תְּנוּ gives HIM (sing.) into thine hand,’ etc. Josh. 2: 4, ‘and the woman took the two spies, וְתִצְאֵנָה and hid him.’ So Deut. 28: 48. Ps. 5: 10. Mal. 2: 2. Jer. 31: 15. Ecc. 10: 15. Is. 5: 23, et saepe passim.

NOTE. Pronouns singular being often employed in a *generic* or *collective* sense, in the same way as nouns of multitude, exhibit the like appearances in regard to concord with verbs, adjectives, etc.

(b) *In regard to gender.* (1) The masc. is used for the feminine; as מִנְחָא for מִנְחָה, Ezek. 13: 20. הַמְּלָאָה for הַמְּלָאָה, Ruth 1: 22. Cant. 6: 8. Zach. 5: 10. So the suff. בָּן for בָּת, Ruth 1: 8, 11, 13. בָּהָר for בָּהָר, Ruth 1: 19. Ex. 1: 21. Is. 3: 16. Dan. 8: 9, 2. Ezek. 1: 6, 7, 8 saepe. בָּנָה for בָּנָה, Judg. 19: 24. בָּנָה for בָּנָה, 2 K. 18: 16. 2 Chron. 29: 3. (2) The fem. for the masculine; as זְהָר instead of זְהָר, 2 Sam. 4: 6. Jer. 50: 5; מְנֻנָּה for מְנֻנָּה, Deut. 5: 24. Ezek. 28: 14. In Arabic and Rabbinic such anomalies are very frequent.

(c) *In respect both to number and gender*; e. g. Job 14: 19, סְפִירְתִּיהָ, where the antecedent of הָרָה is מִנְמָר plur. masc. Is. 35: 7, רְבָצָה [in] the laier of her, i. e. of the מִנְמָר plur. masc.

Relative pronouns.

§ 477. The relative שֶׁר אֲנָה (also זֶה and זוֹ when used

as relatives, § 169) is used in respect to antecedents of all persons, numbers, and genders, § 168.

§ 478. The relative שֶׁ is often joined in sense with other words, merely to give them a *relative* meaning; e. g.

(a) With nouns and pronouns; as Gen. 13: 16, אֵת־עָפָר שֶׁ, which dust; לְשֹׁבֶת שֶׁ, to whom; חַדְשָׁה שֶׁ, whom; Deut. 28: 49, נִשְׁאָר שֶׁ, whose language; Ps. 1: 4, רִיחַת־לְשָׁנוֹ שֶׁ, which the wind scatters, etc. (b) With adverbs; as אֵת־שָׁם, where; אֵת־מִן, whence, etc.

NOTE. The word שֶׁ is commonly, but not always, separated from the word which it qualifies, by another intervening word. The word qualified, moreover, is often omitted; as Ezek. 21: 35, 'in the place [בַּיִת] בְּכָרָאת' שֶׁ, where thou wast created; Ex. 32: 34, לְלֹא מִקְוָתֶם שֶׁ, to what [place]; Is. 43: 4, [עַתָּה] מִמְּשָׁרֶת, from what [time], etc. For the *ellipsis* of this pronoun, see § 553.

NOTE 2. שֶׁ not only designates a relative sense, but often includes with it the sense of *these* or *those*; e. g. תְּאַרְתָּה שֶׁ THOSE WHOM thou shalt curse, Num. 22: 6; לְאַתָּה שֶׁ, to those which, etc.

VERBS.

Usual principles of concord.

§ 479. In general a verb agrees with its Nom. case in number, gender, and person.

§ 480. Nouns of multitude in the singular often take a verb in the plural.

E. g. Gen. 33: 13, כִּי־מִתְחַדֵּה כָּל־הָעֵדָן then all the flock will die; comp. § 449. b. Sometimes verbs in the singular only are employed after nouns of multitude; in other cases, a sentence begins with a verb sing. and proceeds with plur. verbs; e. g. Ex. 1: 20. 33: 4. Is. 2: 20. Ps. 14: 1, etc. See further on nouns of multitude, § 500.

§ 481. Several connected Nominatives, either all masc., or of different genders, usually take a verb in the plur. masculine.

E. g. Ex. 17 : 10, ‘and Moses and Aaron and Hur **עָלָעֻה** ascended;’ Ps. 85 : 11, **תִּסְדַּךְ־וְאֶמְתָּחַנְתָּה**, *mercy and truth are met together*; Gen. 8 : 22, etc.

NOTE. *Exceptions.* Cases occur rarely, where a verb sing. is used after several Nominatives; e. g. Ex. 21 : 4, **תְּהִלֵּה וַיְלִרְאֶה תְּהִלָּה**, *the woman and her children shall be*, (verb sing.)

§ 482. When the subject and predicate of a sentence are connected by the verb of existence (**הָיוֹה**), this verb often agrees with the latter.

E. g. Gen. 27 : 39, **מִשְׁמִינֵי חֶנְרֶץ יִהְיֶה מִזְבֵּחַ**, *rich countries shall be thine abode*; Gen. 31 : 8. Lev. 25 : 33. Ezek. 35 : 15, etc.

§ 483. Dual nouns take verbs like nouns plural.

Anomalies in the concord of verbs.

1. As to number.

§ 484. The *pluralis excellentiae* commonly, but not always, takes a verb in the singular, § 437. 2.

E. g. Gen. 1 : 1, **בָּרוּא אֱלֹהִים**, *God created*; Ex. 21 : 29, **בְּעָלָיו יוֹמָת**, *his owner shall be put to death*. But in a few cases the *pluralis excellentiae* takes a verb in the plural; e. g. Gen. 20 : 13. 31 : 53. 35 : 7. Ex. 32 : 4, 8. 2 Sam. 7 : 23.

§ 485. Plural Nominatives of the fem. gender, which relate to *beasts* or *things* and not to persons, frequently take a verb singular whether it precede or follow them.*

E. g. Ezek. 26 : 2, **בְּשִׁבְרָה לְתֹהוֹת נִשְׁבְּרָה** *broken is [are] the gates*; Joel 1 : 20, **בְּבָהָמוֹת פָּצַרְגָּת** *the beasts cry [cries]*; Gen. 49 : 22. Jer. 4 : 14. 48 : 41. 51 : 29, 56. Ps. 119 : 98. 87 : 3. Job 27 : 20, etc.

§ 486. *Vice versa*, the plur. fem. of verbs is sometimes used, where the usual concord would demand the singular.

E. g. Ex. 1 : 10, **כִּי־חֲקָרָה אָנָה מִלְחָמָה**, *when there shall happen war*; Judg. 5 : 26. Job 17 : 16. Is. 28 : 3. Obad. 13.

§ 487. When a Nom. plural is used in a *distributive* sense, viz. to denote *each* or *every one* of the subjects in question, it often takes a verb in the singular.

* Note. This construction of the feminine plural with a verb singular, is technically called the *pluralis inhumanus*. Compare the Greek neuter plurals, as joined with verbs singular.

E. g. Ex. 31: 14, יְהוָה תִּרְצֹחַ, *they who profane it*, i. e. every one who profanes it [the Sabbath], *shall be put to death*; Prov. 27: 16. 3: 18. 28: 1. Gen. 47: 3. Ex. 31: 14.

§ 489. When the verb precedes a plural Nominative, it is not unfrequently put in the singular; and sometimes when it follows one.

E. g. 1 Sam. 1: 2, וַיְהִי לְפָנֶיהָ בָּנִים, *and there was to Peninnah children*, i. e. Peninnah had children; Is. 13: 22, עֲזֵבָה אֱלֹהִים, *the jackals shall howl*; Deut. 5: 7. Judg. 13: 12. 2 Sam. 21: 6. Ps. 124: 5. In all such cases, the verb is used in a kind of impersonal way, like the French *il vient des hommes, there comes some men*. So occasionally even when the verb follows a plur. Nom; as Ecc. 2: 7, בָּנִים בְּבֵיתִ הָנוּ לִי, *there were slaves to me*, i. e. I had slaves; Gen. 46: 22, ‘these were the sons of Rachel רָאשָׁת אֲשֶׁר which were [lit. was] born to Jacob’; Gen. 35: 26. Dan. 9: 24. Is. 64: 10.

NOTE. Sentences not unfrequently begin with a verb singular, and then proceed with a verb plural; as Gen. 1: 14, יְהִי מְאֻרֻות, *let there be lights, . . .* וְהִיוּ and let them be for signs, etc.’ Num. 9: 6. Ezek. 14: 1. Esth. 9: 23.

II. As to gender.

§ 490. Feminine Nominatives, either sing. or plural, sometimes take a verb masc. whether it precedes or follows them.

E. g. 1 Sam. 25: 27, חַבְרִיא שָׁפַחַת, *thine handmaid brought*; 1 Chr. 2: 48, יָלֶד שְׁמַעְיָה, *the concubine bore*; Judg. 21: 21, אָם יֵצְאָה בְּנֹת, *if the daughters go out*; Ruth 1: 8, ‘even as ye [Ruth and Orpah] עָשָׂתֶם have done to the dead;’ Is. 57: 8, וְתַכְרִיחַךְ—and thou hast made a covenant for thyself, where the subject of the verb is fem. So Lev. 2: 8. 11: 32. 1 K. 22: 36. Ecc. 7: 7. 12: 5. Jer. 3: 5. Cant. 3: 5. 5: 8. 8: 4. 2 K. 3: 26. Gen. 15: 17.

NOTE. In a very few cases, a masc. Nominative singular is united to a verb fem.; e. g. Ecc. 7: 27, תֹּאמֶרֶת קָהָל אָמְרָה saith the Preacher, where the verb follows the grammatical form of the Nom. rather than the sense of it; Judg. 11: 39, וְתַדְרִיךְ, *and it became a custom*, where the verb is employed in an impersonal manner.

§ 491. Nouns of common gender take either a masc. or fem. verb; and sometimes both, in the same construction.

E. g. Is. 33: 9, אָבֶל אַמְלֹחָה אֲרַץ, *the land mourns and is withered*: 14: 9. Job 20: 26. Lev. 3: 1. 5: 1. etc.

Note. There are more nouns of the common gender in Hebrew, than has been generally supposed, (Ges. Lehrgeb. p. 472); which accounts for many supposed anomalies of gender.

§ 492. Nouns of multitude, (among which the names of nations may be ranked), frequently take a verb feminine; and in some cases they admit no other; comp. § 480.

E. g. Ex. 5: 16, עַמְךָ, *thy people have sinned*. So the name of a nation, as Ps. 114: 2. This construction resembles that of the *pluralis fractus* in Arabic, which often takes a verb feminine, whatever the sense of the noun may be.

Note. The names of nations, countries, and towns, are of the masc. gender, when they are used to denote the inhabitants; but they are fem., when they only designate place; comp. § 320. Note 1.

§ 493. When several Nominatives of different genders are connected, the verb sometimes agrees with a masc. noun as the most worthy; and sometimes it conforms to the noun which stands nearest; e. g.

(a) With a masc. noun; as Prov. 27: 9, שְׂמֵן וְקָטָרָה וַיַּעֲמֹד בְּבָבָל, *ointment and perfume make [makes] glad the heart*; Hos. 9: 2, etc.

(b) With the nearest noun; as Num. 12: 1, וַיִּתְּנַבֵּר מִרְיָם וְאַהֲרֹן, *then spoke Miriam and Aaron*; Num. 20: 11, וַיִּשְׁתַּחַת הַצִּדְקוֹת וְבָעֵירָם, *and the multitude and their cattle drank*; Gen. 7: 7. 1 K. 17: 15. Est. 9: 29. 2 Sam. 3: 22. Comp. § 481.

For the general rule respecting the composite Nominatives, see § 481.

NOTE. Where there are several Nominatives connected, and the sentence begins with a verb singular, it commonly proceeds with a verb plural; as Gen. 21: 32. 24: 61. 31: 14. 33: 7. Comp. § 489. Note. § 430.

III. Number and gender.

§ 494. Feminine nouns of multitude in the singular, often take a verb in the plur. masculine.

E. g. 1 Sam. 2: 33, 'all יִמְחִיתוּ the increase of thy house shall die'; Jer. 44: 12, אֱנוֹשָׁה 'the remainder of Judah who set their faces'; Zeph. 2: 9. Gen. 48: 6. This is *constructio ad sensum*, § 449. b. Note.*

§ 495. (a) Plural Nominatives of the fem. gender sometimes take a verb in the sing. masc., whether they precede or follow the verb. (b) *Vice versâ*, nouns plur. masculine (specially a *pluralis inhumanus*), sometimes take a verb sing. feminine.

E. g. (a) Job 42: 15, לא נמצאו נשים יפות, *there were [was] not found women so beautiful*; Jer. 48: 15, צָרִיךְ עַלְהָ her towns ascended in the flames; Ex. 13: 7. 1 K. 11: 3. Is. 17: 6. Mic. 2: 6. Hab. 3: 17. Ps. 57: 2. 87: 3. Job 22: 9. Comp. § 489. § 490. (b) לא חָמַע אֲשֶׁרְיו, his steps totter [totters] not; Job 14: 19, סְפִירַתְךָ תַּשְׁטַח, its floods overflow [overflows]; also when the verb follows, as Jer. 49: 24, תַּבְלִיטֵתְךָ תַּחַזְקֵתְךָ distresses take [takes] hold on her.

§ 496. *Peculiar Anomaly.* When the subject of a verb is a noun in the const. state followed by a Genitive, the verb sometimes agrees in number, or in number and gender, with the noun in the Genitive.

E. g. 2 Sam. 19: 9. ‘and Joab saw that, *הַרְחֵל פְנֵי מִלְחָמָה* the front of the battle was against him;’ where the verb agrees with *מִלְחָמָה*. Is. 22: 7, מִלְאֹו מִבְחָר צָמְקָרָךְ, the choice part of thy vallies, i. e. thy choice vallies, shall be filled; where the verb agrees with *צָמְקָרָךְ*. So Job 29: 10. 38: 21. Is. 2: 11. Jer. 10: 21, etc.

NOTE. The solution of this seems to be the intimate connection or oneness of two nouns in regimen; § 332.

§ 497. *Anomalies as to the Dual.* We have seen that the dual takes a verb in the same manner as the plural, there being no dual number of verbs, § 483. Like the plural too (§ 489), it can take a verb in the singular, whether it follows or precedes the verb; e. g. Ex. 17: 12, גַּוְיִם גַּדְיוֹ, his hands [was] were, Josh. 8: 20. Mic. 4: 11. So 1 Sam. 4: 15, וְעֵינֵי קָמָה וְעֵינֵי קָמָה, and his eyes [was] were dim; Deut. 27: 7. *Kethibh*.

NOTE. For anomalies of the like character with these in §§ 484—496, in regard to pronouns, see § 476.

Impersonal verbs.

§ 498. These are made in Hebrew by the 3d pers. masc, or fem. sing. of either the Praet. or Fut. tense; and sometimes by the Inf. mood.

E. g. וַיְהִי, *and it happened*; מֵרָבֶּי, *it is bitter to me*; I am quiet, lit. it is quiet to me; וַיְגַעֲרֶלְךָ, *it was grievous to him*; 1 Sam. 30: 1, וַיְגַעֲרֶלְךָ דָּוִיד, *and it was grievous to David*; Job 4: 5, ‘but now תֹּבֵא אַלְכָךְ, *it comes upon thee*’; Ps. 18: 7, Inf. בַּקְעָרֶלְךָ, *when it was ill with me*. In Gen. 4: 26, הַחַל (pass.) *it was begun*.

§ 499. Impersonal verbs commonly take after them a Dative case with the preposition לְ.

E. g. צָרֶלְךָ *it is grievous to me*, i. e. I am grieved; בַּקְעָרֶלְךָ, *when it was ill to or with me*.

§ 500. *Verbs with indefinite Nominatives.* These are frequent, e. g.

(a) The third pers. sing. or plur. of the verb is used in this way; as Gen. 11: 9, אָקָרֵךְ [one] called; Gen. 48: 1, וְאָמַרְתִּי and [one] told; 1 Sam. 26: 20, וְרָאֵךְ [one] pursues; 16: 23. Is. 9: 5. 64: 3, ‘from everlasting שָׁמַעַת לְאָנָה [they] have not heard; 47: 1, לְאָנָה קָרְאָה־לְךָ [they] shall not call thee; etc. Dan. 1: 12. Hosea 2: 9. This construction answers to the use of *on, tout le monde*, etc., in French, or to the Greek λέγονται, etc. It is quite common in Hebrew.

NOTE 1. Sometimes the Nom. is expressed by אָרֶם, אָרֶת, etc.; and sometimes the act. Part. of the verb is employed as the Nom., as Is. 16: 10, וְרָדֵךְ הַדָּרֵךְ, *the treader shall tread*, i. e. one shall tread; Is. 28: 4, וְרָאֵה הַרְאָה, *the seer sees*, i. e. one sees; 2 Sam. 17: 9. Deut. 22: 8. So plur., Jer. 31: 5, נְטַעֵה הַנְּטַעִים, *the planters shall plant*; i. e. one shall plant; Nah. 2: 3.

NOTE 2. The 3 pers. plural, or a Part. plural used as a verb, is often to be rendered *passively* in such cases; as Job 34: 20, וְסִירֵי אָכְבֵר, *the mighty one is removed*, lit. they remove the mighty one; Prov. 9: 11, ‘for by me וְרַבְתִּי are increased [lit. they increase] thy days, and years יְוַסְרֵי are added [lit. they add] to thee’; Gen. 39: 22, ‘all which פָּשָׂרְתִּי was done there,’ lit. they did or were doing there. Job 4: 19. 7: 3. 17: 12. 19: 26. 32: 15. Comp. Luke 12: 20, τὰν ψυχὴν σου ἀπαιτοῦσι, *thy soul do they require*, i. e. thy soul shall be required; 16: 9, *that when ye die δεξωνται, ye may be received*, lit. they may receive you.

(b) Occasionally the second person of the verb is employed in a similar way; e. g. Is. 7: 24, לֹא תָבֹא שָׁמַחַת, *one shall not come there*, lit.

thou shalt not come; Job 18: 4. Lev. 2: 4. Also in the common phrase with the Inf., עַד בָּאֵךְ until thou comest, i. e. till one comes.

TENSES.

§ 501. As the Hebrew has but two distinct *forms* of tense, it is obvious that these must have had a diverse, various, and extended use.

§ 502. The Praeter and Future forms can be used indifferently, in a great many cases, to express the same idea. Both of them may be made *Aorists* by prefixing Vav, § 208, § 209, and by some other particles placed before them; but the *predominant* use of the Praeter is to express *past* time of some shade or other; and the *predominant* use of the Future is to designate some shade of *future* time.

§ 503. *The Praeter tense* of verbs is used to designate the meaning of various tenses.

(a) For the Perfect tense, which is its appropriate use; e. g. Gen. 3: 13, 'what is this which תִּשְׁעַץ, thou hast done? 3: 11, 'who נֶגֶד has told thee?' 3: 14, 17, 22.

(b) For the Pluperfect tense; e. g. Gen. 2: 2, 'God finished the work תִּשְׁבַּע, he had made; 2: 5, 'Jehovah נֹאָה הַמְבָרֵךְ, had not caused it to rain.'

(c) For the past tense of narration or historic tense; e. g. Gen. 1: 1, 'God בָּרָא created'; 1: 2, 'the earth הָיָה was'; 29: 17, 'Rachel הָיָה יִפְתַּחְתָּאָר, was beautiful in appearance.'

The Fut. with Vav conversive commonly follows the Praeter, in the same sentence or in a succeeding one, in order to avoid repeating the Praeter. This exchange of forms of tenses is common, where a subsequent narration is connected with a preceding one. Comp. Gen. 4: 2—5. 1 Sam. 7: 15, 16.

(d) For the present tense; (1) In verbs signifying quality or condition; as נֶגֶד he is great, חֲכָם he is wise, etc. (2) When the object of the verb is to express a state of acting; as Ps. 119: 28, 'my soul לְלֻפָּה weeps for trouble;' 119: 30, 'the way of truth בְּרוּכָה I choose;' Is. 1: 15, 'your hands מְלֻאָה are full of blood.' (3) In general propositions designating action at any time; as Ps. 1: 1, 'blessed is the man who נֹאָה walketh not—דָּרְךָ נֹאָה treadeth not—יַשְׁבָּה נֹאָה sitteth not; and often so. The Fut. is employed in the same way.

(e) For the Fut. tense; (1) In prophecies, protestations, and assur-

ances; as Is. 9:1, ‘the people who have walked in darkness רָאֶה (see) shall see a great light;’ Is. 2:2, וְהִרְאֵה and it shall come to pass; 2:3, 4, 11, 17, 19, et saepe. (2) When a fut. form (with a future meaning) precedes the Praeter in the same construction; as Is. 1:30, 31, וְהִרְאֵה ye shall be as an oak—וְהִנֵּה כַּבֵּשׂ and the mighty man shall be, etc.; 3:25, 28, ‘thy men כַּפֵּר shall fall by the sword—and her gates אֲנָכִי וְאַנְגָּבָלְךָ shall mourn and lament;’ and so often.

NOTE 1. The conjunction Vav in such cases may precede the verb itself, as in e. 2; or precede the Nom. when this stands before the verb, e. g. Job 19:27, ‘I shall see רָאֶה and my eyes shall behold,’ where רָאֶה is made Fut. in sense by the Vav before its Nominative. In some cases Vav is omitted, particularly by poetic license, and the Praeter still designates the sense of a Future.

NOTE 2. Any word expressive of Future time and standing in connection with any construction, requires the Praeter that follows (with a Vav prefixed) to be rendered as a Future; e. g. 1 Sam. 2:31, ‘behold the days בָּאִים are coming, וְעַתָּה when I will cut off, etc. So with an Inf.; as Deut. 4:30, וְאַתָּה בָּצַר when thou shalt be troubled, וְמִצְאֵיךְ and [these things] shall overtake thee; Gen. 2:5. So also, Ex. 17:4, עַזְדָּעַת yet a little time, וְיָדְךָ and they will stone me; Ex. 16:1, ‘at evening וְיָדְךָ ye shall know.’

(f) For the Imp. mood; (1) When an Imp. precedes, and the Praet. is connected with it by Vav; as Gen. 6:21, נָלַךְ take for thyself, וְאַסְפֵּה and collect; comp. above in e. 2. (2) Sometimes when Vav is prefixed without a preceding Imp.; as Gen. 33:10, ‘if I have found favor in thine eyes, וְתַקְרֵב then take, etc. Ruth 3:9. Gen. 47:23. Deut. 29:7, 8.

(g) For the Subj. mood in all its tenses, especially when a Fut. with a Subj. meaning precedes in the same construction, § 504. h; e. g. (1) For the Present; as Gen. 3:22. פָּרַשְׁתָּחַ lest he put forth his hand, וְנַחֲלֵךְ and [lest he] take, וְאָכַל and [lest he] eat, etc. (2) For the Imperf.; as Is. 1:9, ‘הִיָּינוּ we should be as Sodom, דְמִינֵנוּ we should be like Gomorrah.’ Gen. 13:13, דְפַקְעֵם—וְנִמְתֵּה should one hurry them —then they would die; Ruth 1:12. Judg. 8:19. (3) For the Pluperf.; as Is. 1:9, ‘unless Jehovah had left us a remnant, etc.’ 2 K. 13:19, ‘then הִכִּיתָ thou wouldest have smitten the Syrians.’ Job 10:19. Num. 22:33. (4) For the *Futurum exactum* or Fut. perfect, as it is named; as Ruth 2:21, שֶׁד אָסְכָּלֵךְ, until they shall have finished; 3:18. Is. 4:4. Gen. 24:19.

§ 504. *The Future tense of verbs is used with a variety of meaning; viz.*

not. Yet the Fut. often follows particles such as the above, when a Subj. sense is not required but a Future one.

(i) The Fut. designates all those shades of meaning, which we express in English by the auxiliaries *may*, *can*, *must*, *might*, *could*, *should*, *would*, etc. E. g. Gen. 3: 2, *לְאָכֵל*, *we may eat*; 30: 31, *מִרְאַתְּנָךְ*, *what must [shall] I give thee?* Judg. 14: 16, *וְיֹאמֶר* *לְךָ*, *and should I tell thee?* Prov. 20: 9, *בַּיִתְּרָאֵם*, *who can [will] say?* So Job 10: 18, *עֲבָדָךְ*, *I should have died*; Gen. 31: 37, *תִּקְרַבְתָּ*, *that I might take my leave of thee*; 28: 8, ‘until that all *נִסְכָּאָה* shall have been gathered; comp. § 503, g. 4.

(j) The Fut. with Vav conversive (which commonly indicates *past* time), is sometimes used as a proper Future, the Vav being rendered merely as a *conjunction*; e. g. Is. 9: 5, ‘to us a son shall be given, and the government *וְיֹתַר* shall be upon his shoulder, etc.’ Is. 9: 10, 13, 15, 17. 51: 12, 13.

(k) The Fut. with Vav is sometimes also used, (1) For the Present Indic.; as 2 Sam. 19: 2, ‘behold the king weeps *וְיֹתַר אָבֵבָה* and mourns; Ps. 102: 5, *שָׁבֵב*, *and is dried up.* (2) For the present Subj.; as Jos. 9: 21, ‘let them live, *וְיֹתַר*, and let them be or may they be, etc.’ Job 14: 10. But such uses of the Fut. with Vav *conversive*, are not frequent.

NOTE. In respect to the *forms*, etc., of the Fut., comp. § 203. seq.

Imperative mood.

§ 505. The Imp. mood and the Fut. tense are nearly related to each other, and often they are used almost indiscriminately; comp. § 504. f. § 201. The Imp., besides its *proper* sense, is employed for the Future; viz.

(a) When two Imperatives immediately succeed each other; in which case the latter often has a Fut. sense, and the former a conditional one; e. g. Gen. 42: 18, *וְהִרְאֵתָ שֵׁזֶב*, *do this and live*, i. e. do this and ye shall live; Prov. 3: 3, 4, 7. 4: 4. 7: 2. 9: 6. Is. 8: 9. 36: 16 45: 22. 55: 2.

(b) When an Imp. is connected with a Fut. in the same construction, it often has a Fut. meaning; e. g. (1) Sometimes when it stands before the Fut.; as Is. 45: 11, *וְיֹצֵא לִפְנֵי* *will ye inquire of me*—and *וְיַצְצִרְנִי* *will ye prescribe to me?* 6: 9. (2) When it stands after the Fut.; as Gen. 45: 18, *וְיֹתַר אָתָּה* *and I will give you . . . וְיֹאכְלֶנּוּ* *and ye shall eat*, lit. eat ye. Gen. 20: 7. Is. 54: 14. Ruth 1: 9.

Use of composite verbs.

§ 506. The Hebrew does not form composite verbs, like the Greek and Latin, by *prefixing* prepositions to them; but it inserts a preposition *between* them and the noun or pronoun which follows them.

Note. Different prepositions are used in order to vary the shades of meaning; and in this way a great variety of forms of verbs are made in Hebrew, Aramaean, and Arabic, which may be called *composite*: like our English, *put, put by, put up, put in, put down, put aside, put away, put on, put off, put out*, etc.

E. g. יָלַד to fall; יָלַד עַל to fall over to, to fall away; יָלַד בְּלֵב to leave, to depart from; יָלַד בְּלֵב כָּלִים to fall down before any one. אָרַג to call; אָרַג לְאָרַג to call to, to invoke; אָרַג נֶם to name. בָּקַשׁ to ask with an Acc. of the person; בָּקַשׁ לְאָמֹת to demand, with an Acc. of the thing demanded; בָּקַשׁ לְאָמֹת to consult any one.

§ 507. No definite rules can be made out for the very various usage of prepositions in these cases. The lexicons and practice only can give the requisite information. The following distinctions may aid the learner, in a few cases; viz.

(a) The preposition בְּ is often put after verbs signifying *to be angry, to trust, to hold, to sin against, to reprove, etc.; also to pray to, to invoke, to worship, to testify against, to look upon, to hear or listen to, to smell, to touch, etc.*

(b) The preposition בְּ is often put after verbs signifying *to make, to attain to, to become any thing*; as 2 Sam. 7: 14, ‘I will be to him אֲבִי, for a father [a father], and he shall be to me בָּן, for a son [a son]; 1 Sam. 4: 9, חִיְּתָם בְּאָנָשִׁים, be ye for men, i. e. be men, act courageously; Gen. 2: 22, ‘and Jehovah made the rib בְּאָנָה, for a woman,’ i. e. a woman. The later Hebrew makes more frequent use of בְּ in this way, than the early; e. g. Jon. 4: 6, comp. Ex. 12: 27.

NOTE. This is the habitual construction after the verb חִיְּה signifying *to become*; e. g. Gen. 2: 7, וַיַּחֲיֵה הָרָבָּה חִיְּה and he became an animated being.

(c) The particles בְּ, בְּנָ, בְּלֵ, בְּלֵן, בְּלֵד, בְּלֵב, אֲלֹהִי, אֲלֹהִים, etc., are often put after verbs; and they modify, in various ways, the simple meaning of them.

Cases governed by Verbs.

§ 508. Active transitive verbs govern the Accusative case.

NOTE. Many verbs have both a trans. and intrans. sense; consequently they are sometimes *with*, and sometimes *without* an Acc. after them: e. g. בָּכַה to weep, and to bemoan; הַלְךָ to go, and to pass through, Gen. 2: 14; יִשְׁבֶּה to dwell, and to inhabit; Ps. 22: 4; זִמְרָה to sing, and to celebrate *with praise*; so תְּזַעֲרֵר, שִׁירֵר, etc.

§ 509. Many verbs in Hebrew govern an Acc. directly without any intervening preposition, which we can translate only by inserting a preposition before the noun.

E. g. בִּשְׂרָה to bring good tidings to *any one*, נָקַרְהָ to be refractory AGAINST *any one*, צִרְבָּה to give a pledge FOR *any one*, etc. Among these are, verbs of putting off and on, of ornamenting; of plenty and want; of dwelling in or among; of going out, coming in, coming upon, happening to, etc. Verbs of overflowing, overspreading, etc. take the Acc. of the thing with which they overflow, etc.; as Ex. 3: 8, ‘a land which זָבַח חַלְבָּה וְדָבָדָה overflows with milk and honey; Joel 4: 18. Jer. 9: 17. Lam. 3: 48.

§ 510. Neuter verbs sometimes take an Acc. case.

E. g. חִזְבָּגְתָּ, to celebrate a feast; חִזְרָה, to propose an enigma, etc. Comp. the English, to run a race, to fight a fight, etc. Gen. 27: 34. Neh. 2: 10. Ps. 25: 19, etc.

§ 511. *Verbs governing two Accusatives.* All verbs which have a causative meaning, (of course the conj. Piel and Hiphil generally), may govern two Accusatives; the one usually of a person, and the other of a thing.

E. g. Ezek. 8: 16, חִמְסָה אֹתָהֶן אֶת־הָאָרֶץ, they filled [caused to be full] the earth with violence; Gen. 41: 42, שָׁאַתָּה בְּגִנְעָן־שְׁפָטָה, and he clothed him with [caused him to put on] garments of fine linen, etc.

NOTE. Many verbs in Kal have a kind of causative meaning, or one kindred to it, and may therefore govern two Accusatives; e. g. such as signify to anoint, to sow, to plant, to stone, i. e. cover with stones, to nourish, to furnish, to rob, to do good or evil to any one, to call or name, to command, to convert any thing into another, as Job 28: 2, הַזְּבֵךְ בְּחַזְבָּה אֶבֶן יְצִיק, stone he fuses into brass; Gen. 2: 7, ‘God made man צָפֵר מִן הָאָרֶץ with dust [out of dust] from the earth, where צָפֵר is the Acc. of the material, as grammarians speak.

§ 512. But the insertion of appropriate prepositions, such as בְּ, נִ, מִ, עַל, etc. before the latter noun in cases like the above, is not un-

frequent; so that the Hebrews practised both methods of constructing a sentence.

Many of the cases above may be regarded as having a preposition implied before the second noun in the Accusative, if the reader chooses this ancient method of construction.

Passive Verbs.

§ 513. The passive forms of verbs which govern two Accusatives, retain but one of them; the other being usually made a Nominative.

E. g. Ps. 80 : 11, *כָּסֵי הַרְרוּם אֲכִלָּה*, *the mountains were covered with the shadow of it.* Ex. 25 : 40. 28 : 11.

NOTE. Sometimes verbs of a passive form have an active sense; and in this case they may govern an Acc., like active verbs; e. g. Job 7 : 3, *אָתָּה חִנְחַלְתִּי בְּרֹחֶר שְׁרוֹאָת*, *I have inherited months of vanity*, where the verb is in Hophal; Ex. 20 : 5. Deut. 13 : 3.

Infinitive absolute.

§ 514. (1) This is usually put before a finite tense of the same verb, and in this position serves to qualify its meaning in various ways; viz.

(a) It marks intensity of various degrees; as 1 Sam. 23 : 22, *שָׁרַט יְעֻגָּרֶת הַיּוֹאָת*, *very subtilely will he deal*; 20 : 6, *לֹא שָׁבַב אֲשֶׁר שָׁבַב*, *he has urgently requested*; Amos 9 : 8, *אָלֹא קָשְׁמִיר אֲשֶׁר שָׁבַב*, *I will not utterly destroy*. Gen. 31 : 30. 43 : 3, 7, *בְּרֹעֶךְ דָּקְרָעֶךְ*, *could we indeed know?* 37 : 8, *הַמְּלָךְ תִּמְלָךְ*, *shalt thou indeed reign?*

(b) It denotes assurance, certainty; as Gen. 2 : 17, *מוֹת תִּמְוֹת*, *thou shalt surely die*; 3 : 4. 37 : 33, *תִּרְפַּת בְּרַעַת*, *he is surely torn in pieces*; Judg. 15 : 2, *מִרְקָרָא מִרְקָרָא*, *surely I thought, or said*.

(c) In general it gives intensity, energy, animation, vivacity, or some colouring of this nature, to the expression; although it is difficult always to express it in an English version.

So the intensive particles of the Greek, German, etc., cannot be well expressed in a translation.

(2) Put after a finite tense, it marks continued action.

E. g. 2 Sam. 15 : 30, *עָלָה וְבָכָה*, *they went up continually weeping*; Gen. 8 : 7, *וְשׂוֹבֵר יָצֹא וְאָכַזְבָּן*, *and it continued going and returning*; Gen. 19 : 9, ‘he is continually acting the part of a judge.’ Is. 6 : 9. Jer. 23 : 17. 1 Sam. 6 : 12. 1 K. 20 : 37. 2 Sam. 3 : 24. 26 : 5. In

such cases a participle is sometimes used as a second Inf., 2 Sam. 16: 5: or a noun, Is. 29: 14.

N. B. Although *continued* action, etc., is usually designated by the Inf. abs. placed *after* the finite verb, yet there are examples of this position which do not appear to differ from the cases under No. 1; e. g. Is. 22: 17. Jer. 22: 10. Gen. 31: 15. Dan. 11: 10, 13.

NOTE 1. The Inf. abs. is *commonly* of the same conjugation as the finite verb with which it is joined, but sometimes of a different one; as Job 6: 1, לְקַשֵּׁר בָּלְקַשׁ, with Inf. abs. in Kal and finite verb in Niphal; Ezek. 16: 4, תִּלְתְּלֵנָה חֲמֹתָלֶנָה, Inf. in Hophal and finite verb in Pual.

NOTE 2. The Inf. abs. is sometimes taken from a kindred synonymous verb; as Is. 28: 28, אָדוֹשׁ יְרוּשָׁנוּ, *he will thoroughly thresh him*, roots שָׁפַךְ and דָּרַשׁ, both signifying *to thresh*.

§ 515. The Inf. abs. is sometimes used adverbially.

E. g. בְּרִיטִיב *bene faciendo*, for *bene*; 1 Sam. 3: 12, הַחַלְלֵנָה, *incipiendo et finiendo*, i. e. utterly.

§ 516. In a few cases, the Inf. const. is used as the Inf. absolute.

(a) Adverbially; as Is. 60: 14, חַחְבָּשׁ *incurvando*, for חַחְבָּשׁ; Hab. 2: 10, קָצַח for קָצַח. (b) With a finite verb; as Num. 23: 25, בְּקַבְבָּרֵי, *thou shalt not curse at all*, for קָבְבָּר: Ruth 2: 16, שָׁלַג, for לְשָׁלַג, for לְשָׁלַג; Ps. 50: 21, דְּרִיוֹתָא, for דְּרִיוֹתָא, etc. Instances of this nature are so rare, that one hardly knows whether to rank them under the head of established usage.

§ 517. The Inf. abs. is sometimes used instead of a finite verb; and this for any mood, tense, or person.

E. g. Deut. 5: 12, שְׁמֹר simply, instead of שְׁמֹר מִרְאֵן, as it is in Deut. 6: 17; Ex. 20: 8, זְכָר תְּזַכֵּר for זְכָר, as in Deut. 7: 18; Job 40: 2, הַרְבָּה an *contendendo?* for רַב, as in Judg. 11: 25. So Dan. 9: 5, וְסֹרֵרְנוּ, we have *rebelled and apostatized*; Est. 9: 6, Jer. 14: 5. Gen. 41: 43. Judg. 7: 19. Ecc. 8: 9. 9: 11. Ezek. 1: 14, ‘the living creatures רְצֻוֹת וְשׁוֹבָתָן ran and returned; Ecc. 4: 2. Jer. 32: 44, ‘fields shall they buy, וְכַחֲזֵב and they shall write bills of sale, וְדַחֲתֵל—וְהַעֲרֵךְ and they shall seal them—and take witnesses,’ Num. 15: 36. Deut. 14: 21. Is. 5: 5. Ezek. 11: 7, you אַתָּה will I bring out,’ etc. 1 K. 22: 30. 2 Chr. 18: 29.

For the Imper.; Deut. 5: 12, שָׁמֹר *keep*; 1: 16. Jer. 2: 2, הַלֹּךְ *go*; 13: 1, etc. Num. 25: 17. See the first examples above.

NOTE. The Inf. abs. is in some cases to be translated in a *passive* sense: as Prov. 12: 7, ‘the wicked הַשְׁפֹּקָה, are to be destroyed.’ This is elliptical; the full phrase would be הַשְׁפֹּקָה וְהַפְּכִי. So הַפְּרָה, Prov. 15: 22.

§ 518. The Inf. abs. is also employed in an energetic *sense*, as a kind of *nomen actionis*, or to denote the *practice* of doing any thing.

E. g. וְרַצֵּחַ וְנַגֵּן אֲלֹתָה וְכַחֲשָׁן, cursing, and dissembling, and murdering, and stealing, break out, Hos. 4: 2. Is. 21: 5. 59: 4. Jer. 7: 9. 23: 14. 8: 15. 2 K. 4: 43. Prov. 12: 7. Ps. 22: 9.

Note. As the Inf. abs. has generally an *intensive* sense, whether employed with an finite verb or standing alone, it may be called the *energetic* form of verbs. The usage adverted to in § 517, § 518, shews that the Heb. language possesses a most striking power of brevity and energy.

§ 518 a. The Inf. abs. is sometimes employed simply as a verbal noun in the Acc. after an active verb.

E. g. Is. 42: 24, אָבֶיו הַלֹּךְ אַל, they would not go. Is. 7: 15, הַלְעִצָּתוֹ מֵאָוֶס, until he know how to refuse. Jer. 9: 4.

Infinitive construct.

§ 519. The Inf. const., being a sort of verbal noun, is used like one in respect to construction, position, government, and even form; the plural forms excepted, which it has not.

§ 520. Like nouns, the Inf. const. is used in the various cases; viz.

- (a) In the Nom. case; e. g. Gen. 2: 18, הַרְיוֹת הַאֲדָם, ‘*the being of the man* alone is not good;’ 29: 19, נִתְּנָה (Inf. of נָתַן) ‘*my giving* is good;’ 11: 6. 30: 15. (b) In the Gen.; e. g. Gen. 29: 7, עַת הַאֲסֹף, *the time of collecting*; 2: 4, תַּשְׁוִים צְדִיקָה, *in the day of making*, Num. 9: 15. Ps. 128: 2, et passim. (c) In the Dat.; e. g. Num. 7: 5, וְהִיוֹ, *and let them be for serving*, i. e. let them serve. 8: 11; Ezek. 30: 16, עַל תִּבְּקַר בְּתַחַת, *it shall be for being pierced through*, i. e. it shall be pierced through; comp. § 523. d. (d) In the Acc.; e. g. 1 K. 3: 7, ‘I knew not צִאת וָבָא, *the going out or coming in*;’ Jer. 5: 3.

Gen. 21:6. The Acc. here commonly has נַ before it; as Gen. 11:8. Ex. 2:15. Comp. § 522. § 523. (e) In the Abl.; e. g. Ps. 39:2, 'I will guard my way נִתְחַזֵּק *from sinning.*'

§ 521 Like nouns, it takes prepositions before it, and suffixes after it.

In translating such Infinitives we must generally give them a *finite sense*; e. g. (a) With נִ; as Gen. 2:4, בָּהֶן אָמַם, *when they were created*, lit. in the being created of them; Ex. 16:7, נִמְשַׁךְ, *because he heard*; Is. 1:15. (b) With כִּ; as Gen. 44:30, כִּבְאֵל, *when I come*; 39:18, כִּבְרִימִי, *when I lifted up*. (c) With נַ; Gen. 2:3, נַשְׁעַנְתִּ, *when he made it*; Is. 7:15, תִּצְדַּקְנָ, *until he know*; 1 K. 16:7, 'to provoke him by his doings, לְהִרְיוֹת, *in that he was*, or *in respect to his being*. In like manner, with נִ, נְ, צָרָ, מְצָרָ, חֲלָתָ, אֲחָרָ, etc.

NOTE. The preposition נִ has often a *negative* sense in such cases; e. g. Gen. 27:1, 'his eyes were dim נִאָרְנָ, so that he could not see,' lit. from seeing; 16:2. Ex. 14:5. For נִ before the Inf. in comparisons, see § 454. b.

N. B. For the use of the Inf. const. instead of the Inf. abs., see § 516.

§ 522. The Inf. const. with נַ, in many cases, answers to the English Inf. preceded by the particle *to*.

E. g. Gen. 2:5, 'and there was no man נִשְׁבַּרְתִּ, *to till* the ground;' v. 10, 'and a river went out from Eden נִתְפַּתְחָ, *to water* the ground;' 11:6, 'all which they may purpose נִשְׁׁבַּרְתִּ, *to do*,' etc. When בְּלֹתִי (*not*) comes before a Inf., the נַ is put before it; as Gen. 3:11, 'which I commanded thee נִשְׁׁבַּרְתִּ, *not to eat*', i. e. the Inf. is used as a noun in regimen with בְּלֹתִי.

§ 523. The Inf. const. with נַ, and with the verb of existence (הִיָּה) expressed or implied, constitutes a periphrasis expressing the meaning of several forms of the finite verb, viz.

(a) Of the Praeter; as 2 Chr. 26:5, נִוְיָרִי לִדְרָשׁ אֱלֹהִים, *and he sought God*, lit. and he was for seeking God; Gen. 15:12, 'the sun נִבְנָא, *was about to go down*', lit. was for going down; 2 Chr. 11:22. Ezra 3:12.

(b) Of the Present; as Is. 44:14, נִכְרַת־לְנוֹ, *he hews down*

for himself, lit. [he is] for hewing down. Prov. 19 : 8, ‘he that is wise, **בְּהַמִּצְאָת טוֹב** [בְּהַמִּצְאָת טוֹב], *findeth prosperity*,’ lit. is for finding; Is. 21 : 1.

(e) Of the Future; as Is. 38 : 20, **יְהֹוָה [לְהַזְעִיכִי]**, *Jehovah will deliver me*, lit. will be for the delivering of me; Ps. 25 : 14, ‘**יְהֹוָה [לְהַזְרִיעַם]** *will teach them*,’ lit. will be for the teaching of them; 49 : 15. 62 : 10. Ecc. 3 : 14. So Ps. 101 : 8, ‘soon **אֲצַמֵּרָה** *will I destroy* the wicked of the land, **לְכַרְבִּיתָה** *I will cut off*,’ etc.

(d) Of the Passive; as Jos. 2 : 5, ‘and it came to pass **לְסֶגֶן** *when the gate was to be shut*,’ lit. at the shutting of the gate; Deut. 31 : 17, **לְלִכְתָּבָה** *, and they shall be devoured*, lit. and it shall be for devouring; Is. 6 : 13.

(e) Of the Latin participle in *-dus*, or the English auxiliaries *shall*, *can*, *must*, etc.; as 2 K. 4 : 13, **לְצַשּׁוֹת** *[בְּהַנִּיהָ]*, *what [is] to be done for thee?* 2 Chr. 19 : 2, **לְפָזֹר** *[בְּהַנִּיהָ]*, *should one help the wicked?* Judg. 1 : 19, **לְהַזְרִיעַת** *[בְּהַנִּיהָ]*, *he could not dispossess them*; Hos. 9 : 13. Amos 6 : 10. 2 Chr. 20 : 6.

§ 524. The Inf. const. (sometimes also the Inf. abs.) governs nouns in the oblique cases, like finite verbs.

NOTE. The Inf. const. sometimes takes *verbal suffixes*, i. e. it governs pronouns in the Acc. The Inf. abs. also, in a very few cases, takes an Acc. after it; as Is. 22 : 13, **בְּרָגְדָקָר וּפְשָׁחָתָץ צָאן וְאַלְכָבָשָׂר**, *harvesting oxen and eating flesh*, *caedendo boves, et jugulando oves, et edendo carnem*, etc.

§ 525. The *subject* of the Inf. const. (corresponding to the Nom. of finite verbs), is usually put in the Gen. after the verb.

E. g. Judg. 13 : 20, **בְּצַלְמָה חַלְבָב**, *in the mounting up of the flame*, i. e. when the flame mounted up; 1 Sam. 23 : 6, **בְּבָרְחָה אֶבְרִיתָר**, *in the flying of Abiathar*, i. e. when Abiathar fled; Ps. 66 : 10. Here also belong those cases in which the Inf. const. takes *noun-suffixes*, i. e. suffixes in the Genitive.

§ 526. Besides the *subject* in the Gen. after the Inf. construct, it also takes the *object*, i. e. an Acc. case, and even two Accusatives.

E. g. Gen. 2 : 4, **בְּיוֹם עֲשֹׂות יְהֹוָה אָרֶץ וְשָׁמָיִם**, *in the day of Jehovah's making the earth and heavens*, i. e. in the day when Jehovah made, etc. 1 K. 13 : 4, **כַּשְׁמַע דָּבָר אֶת־דְּבָר אֲרֵש**, *when the king heard*

the word of the man, etc. Is. 58:5, ‘*a day נֶפֶשׁ עַזָּה*, when a man will afflict his soul,’ etc. So with the subject and two Accusatives; as Gen. 41:39, אֲתָּה־בְּלֹד־זָהָר אֱלֹהִים אָוֹתָךְ, since God’s showing you all this, i. e. since God hath shewn etc.

NOTE. The Gen. or *subject* usually stands next to the verb; but in a very few cases the Acc. is put first; as Is. 5:24, שְׂעִיר הַזָּרִיךְ אֶל־הָיִם אָוֹתָךְ, קָאָבֵל קַשְׁתְּשָׁן אֶל־, as the flame of fire devours the stubble; 20:1. Gen. 4:15.

PARTICIPLES.

§ 527. Active Participles are often used in the place of finite verbs; viz.

(a) For the present tense; e. g. Ecc. 1:4, ‘one generation הַלְּבָתָר passeth away, and another generation נָבָת cometh;’ 1:7, 8. Ps. 1:6. 3:2. 4:7. Is. 1:7. In this manner participles are used with pronouns of any person instead of verbs, in order to express the present tense; as וְנִירְאִים אָנָחָנוּ, I fear; וְנִירְאָתָּה אָנָחָתָּה, thou fearest; וְנִירְאִים אָנָחָתָּנוּ, we fear; etc. In intrans. verbs this use is very common.

(b) For the past tense in all its gradations; e. g. Gen. 2:10, ‘and a river נִצְחָיו issued from Eden;’ Deut. 4:3, ‘your eyes הַרְאָתֶת have seen;’ Gen. 31:17, 18, 19.

(c) For the Fut. in all its varieties; e. g. Gen. 17:19, ‘Sarah תַּהֲרֵךְ shall bear a son,’ etc. 19:13, מְשֻׁחָרִית ‘we are about to destroy the city;’ 6:17, ‘behold I מְבִיא will cause to come a flood;’ 48:4. Ex. 9:18. 1 K. 11:31. 14:10.

§ 528. Participles, when used as verbs, are subject to all the anomalies of concord which are found in verbs.

E. g. Gen. 4:10, קָרְלְ דָמֵי אָחִיךְ צַקְרִים, the voice of thy brother’s blood cries [cry].

§ 529. The two Hebrew participles, active and passive, often have the sense of the Latin participles in -rus and -dus.

E. g. Gen. 19:14, מְשֻׁחָרִית יְהֹוָה הַעִיר, Jehovah is about to destroy the city; Ps. 76:8, נִזְרָא, metuendus; Ps. 18:4, לְלִמְמָה, laudandus, etc.

§ 530. The verb of existence (**הָיָה**) added to the

participle, makes an Imperf. tense descriptive of continued action or condition.

E. g. Job 1: 14, ‘the cattle **הַרְאָשׂוֹת**, were ploughing;’ Neh. 1: 4, **בְּלֶחֶד אָם וּמִתְפָּנֵי**, I was fasting and praying;’ 2: 13, 15. 2 Chr. 24: 14. 36: 16. Gen. 4: 17. Deut. 9: 22, 24.

NOTE. In like manner **וְ** *there is*, and **וְאֵין** *there is not*, either with or without suffixes, are often connected with participles, and form a periphrasis for the Pres. tense of the finite verb; e. g. Judg. 6: 36, ‘if **עָשָׂתָךְ** thou savest;’ Gen. 24: 49. 43: 5, ‘if **אָנָּה מִשְׁלַחַת** **אָנָּה**, thou dost not send away;’ Ex. 5: 16, ‘straw **כִּי** **אֵין** given is not;’ Lev. 26: 6.

§ 531. *Active participles* may govern the same cases as their verbs; but it is a more common construction to put them in *regimen* with the noun that follows.

E. g. Ps. 84: 5, **רֹשְׁבֵר בָּיִת֙**, *inhabiters of thy house*; Ps. 28: 1, **וּרְדֵר בָּזֶר**, *the descendents of, [i. e. those who go into] the pit*; 5: 12, **אֶתְבָּרְתִּי שְׁמָךְ**, *the lovers of thy name*; 19: 8. Prov. 2: 19. Such a Gen. is capable of all the varieties of rendering which belong to the Gen. after nouns, § 424. It also admits intervening prepositions, like nouns, § 432.

§ 532. *Passive participles* are constructed with cases in various ways; viz.

(a) With an Acc.; as Ezek. 9: 2, **בְּבִגְדִּים**, *clothed [with] linen garments*; 1 Sam. 2: 18, **חֲגֹור אֶפְנֶד**, *girded [with] an ephod*. So in Greek *αναιδείην ἐπιειμένος*, IL. a. 149. (b) With the Gen.; as Ezek. 9: 11, **בְּבִגְדִּים**, *clothed [of] linen garments*; Joel 1: 8, **חֲגֹרָה-שִׁין**, *girded [of] sackcloth*; Ps. 32: 1, **עַפְּנַיְשָׁנֶן**, *pardoned [of] sin*, etc.

NOTE. When there is but one form of the participle, as **מוֹתָה** (*from מוֹתָה to die*), this is capable of all the meanings and constructions of both the act. and pass. participles.

§ 532 a. *Active participles* are very often employed as mere *nomina agentis vel patientis*, i. e. are mere nouns in the sense of *agents* actively or passively considered.

Verbs used as adverbs.

§ 533. When two verbs *immediately* follow each other,

either with or without the copula between them, the *first* of them may serve merely to qualify the second, and must then be rendered adverbially.

E. g. 1 Sam. 2 : 3, אַתָּה תְּדַבֵּר וְאַתָּה לֹא תִּבְשֶׂר, *do not make much [and] speak i. e. do not say much*; Job 19 : 3, לֹא תִּבְשֶׂר בְּכָרְבָּרֶךָ, *ye are not ashamed ye stun me*, i. e. in a shameless manner ye stun me; Gen. 26 : 18, וְגַם בְּגַם, *and he returned and dug*, i. e. he again dug; 19 : 22, 27 : 20, 30 : 31, 31 : 28, Hos. 1 : 6, Ps. 51 : 4, 71 : 20. So תְּרַסֵּב is used for *well, skilfully*, Ps. 33 : 3, קָרְטִים for *again, once more*, Gen. 4 : 2, 8 : 12, כָּלֵה for *ad finem, entirely*, Gen. 24 : 15, מַזְעֵד for *hastily, quickly*, Gen. 27 : 20. Ex. 2 : 18, קָרְבָּה for *muck, often*, 2 K. 21 : 6, Ps. 51 : 4, שָׁׁבֵב for *again*, 1 K. 19 : 6, Jeb 7 : 7. The same is true of some other verba. In some cases the *second* verb is in the Inf. mode; as Gen. 27 : 20, Ex. 2 : 18, etc.

ADVERBS.

§ 534. Adverbs in Hebrew are often used in the place of nouns.

(a) In apposition with the nouns which they qualify: as Gen. 18 : 4, מְצֻמָּת-מְרִים, *a little water*; Neh. 2 : 12, מְצֻמָּת-מְצֻמָּת, *few persons*; Is. 30 : 33, גְּדוּלָה הַרְבָּה, *much wood*, etc. (b) In the Gen. after nouns; as 1 K. 2 : 31, חַטָּאת חַטָּאת, *innocent blood*; Ezek. 30 : 16, אֲכָרִי יְוָמָת, *daily persecutors*; Deut. 26 : 5, מְתִינִי מְעַט, *few men*, etc.

§ 535. Adverbs standing in the place of nouns, sometimes take prepositions before them in the manner of nouns.

E. g. Ezek. 6 : 10, אַתָּה חָטָאת, *gratis*; 2 Chr. 19 : 36, בְּמִרְבָּה, *suddenly*; 1 K. 22 : 20, בְּכָל, *so*, [lit. in the so]; Esth. 4 : 16, בְּכָל, *so*; Neh. 9 : 19, בְּרוּמָת, *daily*.

§ 536. The repetition of adverbs marks intensity.

E. g. Gen. 7 : 19, מֵאָרֶב מֵאָרֶב, *very much*; Deut. 28 : 43, מַעַלְלָה, *higher and higher*, מַפְתָּה מַפְתָּה, *deeper and deeper*; 1 K. 20 : 40, תְּהִלָּה תְּהִלָּה, *hither and hither*, i. e. here and there, all around.

§ 537. Two negatives in Hebrew strengthen the negation.

E. g. 1 K. 10: 21, אָזְנֵב מִתְּנַשֵּׁב אֲזָרֶן, *silver was not at all regarded*. In the parallel verse, 2 Chr. 9: 20, אָל is omitted. Ex. 14: 11, הַמְּבָלִי אֲזָרֶן קָבָרִים, *because there were no graves at all*. Zeph. 2: 2. etc.

§ 538. A negative particle is often joined with nouns and adjectives, to qualify the sense of them.

E. g. Deut. 32: 6, לֹא חֲכָם, *not wise*, i. e. foolish; Ps. 43: 1, לֹא חַסְדִּיר, *unmerciful*; Job 30: 8, שָׁם נָכְרָה, *disgraced*; Deut. 32: 21, לֹא־אֱלֹהֶם, *no God*; שָׁם־אֲנָלֶם, *not a nation*, i. e. not worthy of this appellation; Is. 31: 8, שִׁירָנָלֶם, *not a mortal*; 10: 15, צַעַלְלָם, *no wood at all*, etc. This mode of expression is called λιτότης.

NOTE. A negative is frequently implied in an interrogative sentence; e. g. 2 Sam. 7: 5, תִּבְנֶה, *wilt thou build me an house?* i. e. thou shalt not; as in the parallel verse, 1 Chr. 17: 4. So Is. 27: 7. Prov. 24: 28. Ezek. 18: 23, comp. v. 32. 1 K. 8: 27. Gen. 30: 20. Job 16: 6, ‘if I keep silence מִתְּנַחֵרִי יְהִלְלָךְ, *what departs from me?* i. e. I am not relieved; Cant. 8: 4. Prov. 20: 24. Dan. 1: 10.

PREPOSITIONS.

§ 539. Prepositions both simple and composite govern the oblique cases of nouns, pronouns, etc.

For the pleonasm and ellipsis of them, see § 547. § 559.

NOTE. The Hebrew language sometimes compounds two or more prepositions together, and employs them at one time in the sense of one part of this composite word, and at another in the sense that each of the prepositions separately used would convey; e. g. מִתְּחִרֵי = אֶתְחִרֵי, לְלִקְעָד = לְקָעָד, גַּזְבָּן = גַּזְבָּן, etc. Yet in most of such cases, the first preposition seems to indicate some relation which could not be expressed without it; e. g. מִן means *from [something] to [something]*, an idea different from that conveyed by בְּ simply.

CONJUNCTIONS.

§ 540. As the Hebrew language possesses but very few conjunctions, some of them are necessarily employed

in a great variety of significations. This is particularly the case with the copulative וְ. But the various uses of this and others, are best learned from the lexicons and from practice.

For some peculiar uses of Vav, see § 558. Note. For the *ellipsis* of conjunctions, see § 561.

INTERJECTIONS.

§ 541. Interjections simply expressive of *calamity* or *imprecation*, often take a Dative after them.

E. g. 1 Sam. 4: 8, אָוֹר לְנוּ, *wo to us!* Ezek. 30: 2, הַהֲלֵי יוֹם, *wo for the day!*

§ 542. Interjections which have the forms of other parts of speech, take after them the cases required by those forms.

E. g. Ps. 1: 1, שְׁנִיר אֶת with a Gen. after it; 29: 1, 2, חַבֵּי, with an Acc., etc.

PLEONASM.

§ 543. PERSONAL PRONOUNS. *Verbal suffixes* are not unfrequently pleonastic, being immediately followed by the noun to which they have relation.

E. g. Ex. 2: 6, אָחָת־בָּנָלֶד אָחָת־בָּנָלֶד, *she saw him the child*; 1 Sam. 21: 14, אָתָת־בְּנֵצֶמֶן וַיַּשְׁׁבַּע he changed it his understanding; Job 33: 20, בְּנֵת־בָּנָה וְזַהֲמָתוֹ חִתְּהָר בְּנֵת, *his soul abhors it bread*; Ps. 83: 12. Such is the predominant construction in the Chaldee and Syriac.

§ 544. *The suffixes of nouns* are sometimes pleonastic.

E. g. Is. 17: 6, בְּפַעַפְיִיה פָּרִיה in the twigs of it the fruit tree; Prov. 14: 13, אַחֲרֵיה תִּהְפַּךְ שְׂמַחַה, *the end of it joy*; Cant. 1: 6, שְׁלֵי, my vineyard which [is] to me. Such also is the general usage of the Chaldee and Syriac.

§ 545. The Dative case of pronouns after verbs, and especially verbs of motion, is often pleonastic.

E. g. Gen. 12 : 1, נָלַךְ־נָלַךְ, *go for thyself*, i. e. go ; Cant. 2 : 11, נָלַךְ־נָלַךְ, *it has gone for itself*, i. e. has gone ; Gen. 27 : 43, בָּרַח־בָּרַח, *flee for thyself*, i. e. flee ; Is. 31 : 8, נָסַע, *he has fled for himself*, i. e. he has fled ; Job 39 : 4, נָשׁוּבְנָשׁוּבְנָמָסָא, *they turned not back for themselves*, i. e. turned not back ; Cant. 2 : 17, נָקַח־נָקַח, *compare for thyself*, i. e. compare ; Job 12 : 11, ‘the palate לְעִטּוֹת, relishes for itself’; i. e. relishes ; 15 : 28, ‘houses which לֹא־יֵשֶׁבּוּ לִמְוֹד, they do not inhabit for themselves,’ i. e. which no one inhabits ; Prov. 13 : 13, לֹא־לְבָבְלָבְלָבָן, *he shall perish for himself*, i. e. shall perish ; Job 19 : 29, נָגַרְתֶּם, *fear for yourselves*, i. e. fear ye. The Arabic has the same idiom ; and it is also very common in Syriac ; and even in the Greek; see Matth. Gramm. § 389.

§ 546. The Dative pleonastic also occurs after participles and adjectives ; but more seldom than after verbs.

E. g. Hos. 8 : 9, ‘a wild ass נָזָר־בָּזָר, lonely for itself’; i. e. alone, or lonely ; Amos 2 : 13, תְּאַפְּלִינְתֶּם, *full for itself*; i. e. full ; Ps. 144 : 2, מַפְּלִיטְךָ־לְךָ, *my deliverer for me*, i. e. my deliverer.

§ 547. OF PREPOSITIONS. The prepositions בְּ and מִן are sometimes pleonastic.

(a) בְּ; as Ex. 32 : 22, ‘thou knowest this people that בָּרָע הָוָא, *they are evil*,’ lit. that they are in evil ; Hos. 13 : 9, כִּי־בְּצַדְקָךְ, *for my help is in thee*, lit. in respect to me [I am] in thy help ; Ps. 29 : 4. Prov. 3 : 26. Is. 26 : 4. 45 : 14, בְּלֹא־אֱלֹהִים־בָּךְ, *only thou [art] God, or only in thee [is] God* ; Job 18 : 8. Ezra 3 : 3. In the three last examples, it stands even before the subject of a sentence. This is technically called *Beth essentiae*.

NOTE. The name of *Beth essentiae* is also extended to בְּ used in cases like the following ; as Ps. 118 : 7, יְהָוָה בְּפַעֲמֵרִי, *Jehovah is among my helpers*, i. e. Jehovah is my helper. Ps. 54 : 6. 99 : 6. Job 24 : 13. Judg. 13 : 35.

(b) מִן; as Deut. 15 : 7, ‘a poor man מְאֹוד אֶלְيָךְ, one of thy brethren,’ lit. from one of thy brethren ; Lev. 4 : 2. 5 : 13. Ezek. 18 : 10. This idiom is common in Arabic.

ELLIPSIS.

§ 548. OF NOUNS. The Nom. case is sometimes omitted before verbs.

(a) Before verbs used in an intrans. way, in order to denote condition or state of feeling; e. g. Gen. 31: 36, *לִזְהָרְתָּ לֹא it was hot to him*, viz. *לֵזֶה anger*, i. e. his anger burned; Gen. 34: 7. comp. Gen. 30: 2. Ex. 4: 14, etc., where *לֵזֶה* is expressed. So 1 Sam. 24: 11, *בַּחֲדָשָׁךְ, and it pitied thee*, i. e. mine eye (*עִינֵּי*) pitied: comp. Gen. 45: 20. Deut. 7: 16, etc. where *לֵזֶה* is expressed. (b) Words such as the mind of the reader will spontaneously supply, are sometimes omitted, viz. such as *לְהֻנְּהָה*, *לְהַדְּגָה*, *לְלִבְּבָה*, etc., e. g. Prov. 10: 24, *the desire of the righteous*, *לְפָנֵי he will grant*, i. e. Jehovah will grant; 12: 12. 13: 21. 21: 13. Job 3: 20. Ecc. 9: 9. Ps. 10: 4, comp. v. 13, and see below in § 555.

§ 549. The Acc. case after several verbs which are in frequent use, is often omitted as being unnecessary to render the language intelligible.

E. g. *בָּרְךָה she bore*, i. e. children; *כְּרָתָה he concluded*, viz. *an agreement*; *הַטָּהָה he inclined or spread*, i. e. *אַזְעָן the ear*, or *אַהֲלָה the tent*: *וְשָׁעַטָּה he lifted up*, i. e. *לִבְקָרָה the voice*; *וְשָׁרָךְ he arranged*, i. e. *מְלָאִים words in prayer*, etc. These omissions are sometimes supplied; but more generally the noun is omitted.

§ 550. When the subject of a proposition is required by the sense to be repeated in the predicate with some addition, the actual repetition of it rarely takes place.

E. g. Cant. 1: 15, *צִוְינֵיךְ יְמִינֵיךְ thine eyes [are the eyes] of doves*; Ps. 18: 34. 48: 7. 55: 7. Is. 52: 14.

§ 551. In the designation of weights and measures, the ordinary words which express the standard of them are commonly omitted; days and months, also, are in like manner occasionally omitted.

E. g. *מֵשֶׁךְ מֵאָה, a thousand [shekels] of silver*; *עֶזֶב ten [shekels] of gold*; *שְׁלָרִים שְׁשָׁה six [ephahs] of barley*; *בְּנֵי שְׁנָת two [loaves] of bread*; comp. § 463. So in respect to time; as *בְּהָרָבָה on the first [day] of the month*. Gen. 8: 15. Ex. 12: 18. Ezek. 1: 1. Comp. § 465.

§ 552. OF PRONOUNS. The *personal* pronouns are often omitted; e. g.:

(a) In the Nom. most commonly, as in Greek and Latin. (b) In the Gen. after the Inf. *nominascens*, or after a noun; e. g. Gen. 6: 19, לְהַנִּזְרָאֵל, *to preserve [them] alive*, etc., instead of לְהַנִּזְרָאֵל; Ex. 15: 2, 'Jehovah is my strength, תִּזְמְרוֹתִי and [my] song,' for תִּזְמְרוֹתִי; Ps. 40: 10, 11. 66: 6, etc. (e) In the Acc. after verbs; as Ex. 2: 25, 'and God וַיַּרְא observed them,' for וַיַּרְאֵם; so perhaps Ps. 137: 5, 'let my right hand וַיַּשְׁכַּח forget [me];' 139: 1. 17: 11. Gen. 9: 22, etc.

§ 553. The relative pronoun רַאֲשָׁנָה is often omitted in various constructions; viz.

(a) In the Nom.; as Gen. 15: 13, 'in a land לֹא לִהְיֶה, [which] is not theirs;' Is. 40: 20. 51: 2. 54: 1. 55: 5. 61: 10, etc. (b) In the Gen. after a noun in the const. state; Ex. 4: 13, 'send בְּ יָדֶךָ [רַאֲשָׁנָה], by the hand [of him whom] thou wilt send;' See § 433. (c) In the Acc.; Prov. 9: 5, 'as wine [which] מִכְסָבָר I have mingled;' Gen. 3: 13, מַה־זֹּאת פְּשִׁירָה, what is this [which] thou hast done?

(d) When used to qualify pronouns, adverbs, etc. (§ 478); as Ex. 18: 20, 'the way גַּלְכִּי בָּה [in which] they go;' Job 3: 3, 'perish the day אֲנוֹלֵד בָּו [אֲשֶׁר רַאֲשָׁנָה], [in which] I was born;' Ps. 32: 2. Is. 1: 30. 23: 7, etc. Ecc. 1: 5, שָׁם זָרַעַת הָיוּת [רַאֲשָׁנָה], [where] he arose. (e) Sometimes even the pronoun which רַאֲשָׁנָה would qualify, is also omitted; as Ps. 4: 8, 'more than in the time דְּגַנְּבָת וְתִירְזָה [רַאֲשָׁנָה] [בָּו, [in which] their corn and new wine increase, etc. Comp. § 478. Note.

(f) רַאֲשָׁנָה in the sense of *that which, he who, those who*, etc., is often omitted; e. g. Job 24: 19, 'Sheôl takes away חַטָּאָר [those who] have sinned;' Ps. 12: 6, 'I will place in safety נָזְבֵּחַ [him whom] one puffs at,' i. e. who is contemned. (g) In an *adverbial* sense; as 1 Chr. 15: 12, לְלִלְלָנָה תְּבוֹא to [the place which] I have prepared for it; comp. § 478. Note.

Note. The omission of רַאֲשָׁנָה is much more common in poetry than in prose. In prose, it is generally inserted after a *definite* noun, and omitted after an *indefinite* one, as in Arabic. (De Saey, Gramm. Arabe II. § 363.)

§ 554. OF VERBS. The verb of existence (**הִיָּה**) is

commonly omitted between a subject and its predicate, especially when the predicate stands first; see § 446.

E. g. Gen. 3: 11, **כִּי־עָרֹם אַנְבֵּר**, *for naked [am] I*; 4: 13, **גָּדוֹל צָוֵן**, *great [is] my iniquity*, etc.

§ 555. When the words of any one are repeated, the verb **מֹרֶא** (which marks quotation) is very often omitted, and must be supplied from the sense of the passage.

E. g. Ps. 8: 4, when I behold the heavens, [**וְאָנֹכִי אָמַר** *I exclaim*], Lord, what is man! 10: 4, ‘the wicked in his pride [**וְאָמַר** *has said*], **בָּקָר יְהֹוָה** [Jehovah] *will not punish*;’ comp. v. 13, where the ellipsis is supplied: Ps. 52: 8, 9. 59: 8. Job 8: 18. Ecc. 8: 2, **וְאָמַר**, i. e. **אָמַר אָנֹכִי**.

§ 556. When a finite verb would be preceded by an Inf. abs. of the same verb, the former is sometimes omitted; comp. § 517.

NOTE. Besides the above common cases of ellipsis in respect to the verb, there are many others, especially in poetry, which cannot be made the subject of rules, but must be supplied in conformity with the context; e. g. in Job 39: 24. Is. 66: 6. Ps. 3: 9. 4: 3. 6: 4. 7: 9. Jer. 11: 15. 2 Sam. 23: 17, comp. 1 Chr. 11: 19. 1 K. 11: 25. 2 K. 6: 33. Hos. 8: 1. Prov. 6: 26.

§ 557. OF ADVERBS. The interrogative **הַ** is often omitted.

E. g. Gen. 27: 24, **זֶה בָּנִי אֲמָתָּה**, *art thou my very son*, for **זֶה אֲמָתָּה**; 3: 1, **כִּי מֵעַד**, *is it so then that*, for **כִּי מֵעַד**; 1 Sam. 16: 4. 30: 8. 2 Sam. 9: 6. 18: 29. Job 40: 25. Such ellipsis often takes place in a negative interrogation before **אָל**; as Jon. 4: 11, **וְאַנְתָּךְ לֹא אַחֲרֹת**, *and should not I spare Nineveh?* instead of **וְאַנְתָּךְ לֹא תַּחֲרֹת**; Lam. 1: 12. 3: 36. Ex. 8: 22. 2 K. 5: 26. Job 14: 16, **מִלְּשָׁמָר אָלָּה**, *and wilt thou not keep watch over my sins?* So also before **לֹא**, 1 Sam. 27: 10.

§ 558. When two negative propositions follow each other in the same construction, especially in poetic parallelism, the negative adverb is sometimes omitted in the second proposition, and must be supplied.

E. g. 1 Sam. 2: 3, ‘speak not proudly, קַחְנָא עַצְמֵךְ, let [not] any rash thing proceed from your mouth;’ Ps. 9: 19, ‘for he will not always forget the poor, the expectation of the afflicted בָּבֶד אֲנָשָׁה, shall [not] always perish;’ Ps. 75: 6. Job 28: 17. 30: 20. Is. 23: 4. 38: 18.

NOTE. When a negative is expressed in the first member of a parallelism, and the second has a Vav prefixed to it, that Vav should be rendered disjunctively, viz. *nor, but, etc.*; e. g. Ps. 44: 19, ‘our heart has not turned back from thee, אֲשֶׁר נִזְמַת לְךָ, NOR our steps declined;’ Is. 41: 28, וְיִשְׁרֹבוּ NOR did any answer, or BUT none gave answer; Job 3: 10. Is. 28: 27. Deut. 33: 6.

§ 559. OF PREPOSITIONS. The prepositions בְּ, לְ, etc., are not unfrequently omitted where the sense requires them.

(a) The prefix בְּ; as Ps. 66: 17, אֲלֵינוּ פִּירְקָרָאתִי, *I cried to him* [with] my mouth, for בְּפִי; 12: 3. 17: 10, 13, 14. 60: 7, ‘help me בְּמִרְגַּךְ [with] thy right hand;’ 108: 7. 109: 2, etc. Note also that the prefix בְּ, when used as a conjunction, usually excludes בְּ: as Am. 9: 11, בְּיָמֵינוּ, as [in] the days of old for כָּבָדָם. (b) The prefix לְ; as Prov. 27: 7, וְפַעַמְתָּ רַצְבָּח, [to] the hungry soul, for צְמַדְתָּ; 13: 18. 14: 22. Jer. 9: 2. (c) The preposition מִן; Ecc. 2: 24, ‘nothing is better for a man מִבְּנֵי אָדָם [than] that he should eat.’ for נִכְאָרֶל.

§ 560. OF CONJUNCTIONS. Conjunctions which would express some particular relation of the latter part of a sentence to the former, are sometimes omitted, and their place is supplied by the copulative Vav.*

§ 561. CONJUNCTIONS WHICH SERVE TO CONNECT WORDS AND PHRASES ARE OFTEN OMITTED.†

(a) The copulative Vav; as Gen. 31: 2, שָׁלֵשׁוּם שְׁמַנְיָה yesterday [and] the day before; Judg. 19: 2, יָמִים אַרְבָּעָה וְרַבָּה, a year, [and] four months; Hab. 3: 11, שְׁמַנְיָה שְׁמַנְיָה, sun [and] moon; Nah. 3: 1. Is. 63: 11. Ex. 15: 9. Judg. 5: 27. Ps. 10: 3. The asyndetic construction occurs principally in poetry, or in the phraseology of common life.

* In technical language, that part of the sentence which in cases like the above precedes Vav, is called *protasis*; that which follows, *apodosis*.

† This is called the *constructio asyndetica* or *asyndetic construction*, i. e. without *σύνδεσμος* or conjunction.

(b) The disjunctives **או**, **או**, *or*; as 2 K. 9: 32, **שְׁנַיִם שְׁלֹשָׁה** *two [or] three eunuchs*; 1 Sam. 20: 12. Is. 17: 6. (c) The sign of comparison **כִּי**, **כִּי**, *as*; Is. 21: 8, **אֲרִיה וַיַּרְא אֶת** *he will roar [as] a lion*; Ps. 11: 1, **נוֹרֵא הַרְכָּב אֲצֹוֹר**, *fly to your mountain [as] a bird*; Is. 51: 12, *who shall be made like grass*; Job 24: 5. Ps. 40: 8. Nah. 3: 12, 13. Especially when the second member of a sentence has **כִּי so**, the first member often omits **כִּי**; as Is. 55: 9, ‘*for [as] the heavens are higher than the earth, so are his ways*,’ etc. Ps. 48: 6. Job 7: 9. Judg. 5: 15. (d) The particles **כִּי**, **כִּי**, *that*; as Ps. 9: 21, ‘*the nations shall know the God of Jacob, that they are mere men*;’ 50: 21. 71: 8. Job 19: 25. Lam. 1: 21.

Ellipsis in poetic parallelism.

§ 562. In poetry, a noun, pronoun, verb, adverb, or preposition, expressed in the first member of a parallelism, is frequently omitted in the second member; and *vice versâ*.

In the second member. (a) A noun; as Ps. 24: 1, **בְּיְהֻדָּה**, ‘*Jehovah’s is the earth and all that is in it, [Jehovah’s is] the world and they who dwell therein*.’ (b) A pronoun; Ps. 22: 1, **אָנֹכִי**, ‘*I am a worm and no man, [I am] the scorn of men*;’ so **אָנֹכִי**, in v. 10. (c) A verb; as Ps. 23: 3, ‘*O my God, אָקְרָא I call all the day, . . . and all the night [do I call]*;’ 13: 3, **עַד אֲנַזְבָּה**, ‘*how long shall I have anxiety in my soul, [how long shall I have] sorrow in my heart*?’ Is. 49: 7, ‘*kings יְרַאֲנָה shall behold and rise, princes [shall behold] and do reverence, etc.*’ (d) An adverb; as Ps. 10: 1, **מִן**, ‘*why, Jehovah, standest thou afar off, [why] hidest thou thyself*;’ 13: 3. 22: 2, etc. For the omission of **מִן**, see § 558. (e) A preposition; as Job 12: 12, **בִּרְשִׁירִים**, *with the aged is wisdom, לְאַרְךָ and [with] length of days is understanding*; 15: 3. Is. 28: 7. 44: 28, ‘*saying to Jerusalem—בְּהַרְכָּבָה and [to] the temple,’ for **בְּלִבְנֵי יְהֻדָּה**; 28: 6. Job 34: 10. Gen. 49: 25, **לְאֱלֹהִים** ‘*from the God of thy father—יְהָוָה and [from] the Almighty,’ for **מֶלֶךְ**; Ps. 22: 2, ‘*why art thou distant [from] the words of my cry,’ for **מִקְבָּרִי**; Job 30: 5. Is. 48: 9. 49: 7. 61: 7.***

In the first member; e. g. Is. 48: 11, ‘*for how shall [my glory] be profaned, for I will not give, בְּבָרֵךְ my glory to another?*’ And so often.

REMARK. These principles of ellipsis are by no means limited to *poetry*; oftentimes they for substance occur in prosaic parts of the Hebrew Scriptures; e. g. Ex. 6: 3, 4. A multitude of obscurities in the English translation of the Old Testament might be removed by the aid of these principles, and much light diffused over the sacred writings.

CHANGE OF CONSTRUCTION.

§ 563. When a sentence begins with a verb in the Inf., preceded by a preposition and used in a finite sense, it often proceeds with a *finite* verb.

E. g. Ps. 60: 2, בְּחִזְוֹתָךְ וַיֵּשֶׁב, *when he strove—and returned*; Gen. 39: 18, בְּהַרְמִינִי קָוְלִי וְאַקְרָא, *when I raised my voice and cried*; Is. 18: 5. 30: 12. 49: 5 Qeri. Amos 1: 11. 2: 4. Gen. 27: 45. Job 28: 25. 29: 6. 38: 7.

§ 564. Sentences often begin with a participle, and proceed with a *finite* verb.

E. g. Prov. 19: 28, מַשְׁךְ־אָב יְבִרִיתִים, *he who abuses his father, [and] chases away his mother*; 2: 14. Is. 5: 11. 48: 1. 57: 3. Gen. 27: 33. Ps. 15: 2, 3, etc.

565. Sentences often exhibit a change of *person*, especially in poetry; viz.

(a) A transition from the *third* person to the *second*; and *vice versa*. E. g. Is. 1: 29, ‘for THEY shall be ashamed of the groves, which YE have loved;’ Gen. 49: 4, ‘THOU wentest up to thy father’s bed—HE went up to my couch;’ Mic. 7: 18. Mal. 2: 15.

(b) A transition from the *first* person to the *third*. E. g. Is. 42: 24. 44: 24, 25, ‘I am Jehovah who made the universe,—HE frustrates the signs,’ etc. This transition, however, is not very frequent, and for the most part it is altered in the Qeri.

NOTE. The same changes of person occur also in the use of suffix-pronouns, a transition being often made from the *first* or *second* person to the *third*, and *vice versa*; as Prov. 8: 17 (Kethib), ‘I love תְּחִנְנָא, HER lovers,’ i. e. those who love me; Mic. 1: 2, ‘hear ye people, בְּכָל־עַם all of them,’ i. e. all of you; Job 18: 4. Is. 22: 16, etc.

CONSTRUCTIO PRAEGNANS.

§ 566. The name of *constructio praegnans* is applied to phrases, which imply more than the words literally express, although there is no direct ellipsis.

E. g. Ps. 22 : 22 : מִקְרָבִי רַמְתִּי עֲנִיתִנִּי, *answer [and deliver] me from the horns of the wild bulls*, comp. v. 13 ; Ps. 74 : 7, בְּאָרֶץ חָלֵב מִשְׁכַּן שְׁמַךְ, *to the earth have they [cast down and] defiled thy dwelling* ; 1 Sam. 10 : 9, וַיַּעֲמֹד אֶל־לְבָדָה וַיַּזְבַּח אֶת־בְּבִבְלָה, *and God changed [his heart and gave] to him another heart* ; 1 Chr. 12 : 17, וְאַתָּה תְּבִרְכֵנִי לְצַדְקָה, *but if to deceive [and betray] me to my enemies* ; Ps. 118 : 5, Is. 38 : 17, Jos. 4 : 18, 2 Sam. 18 : 19, Hos. 1 : 2, etc.

ZEUGMA.

§ 567. The name of *Zeugma* is applied to a construction, where two subjects have a verb in common, but this verb expresses action, etc., which can with propriety be predicated of only *one* of the subjects ; e. g. Job 4 : 10, ‘the voice of the lion, and the teeth of the young lions, are broken out,’ i. e. the roaring of the lion [is made to cease], and the teeth, etc. Gen. 47 : 19, ‘wherefore should we die, *we and our land*,’ i. e. we die, and our land [become desolate] ; Is. 55 : 3, Hos. 1 : 2, Jer. 15 : 8, Est. 4 : 1.

§ 568. The figure *Zeugma* also includes those cases where nouns are grammatically connected with preceding nouns, when in respect to *sense* strictly considered such connection cannot be admitted ; e. g. Ps. 65 : 9, ‘thou makest מִצְרָיִם, the outgoings of the morning and the evening to rejoice,’ where *outgoings* cannot be predicated of evening ; Gen. 2 : 1, ‘the heavens, and the earth, and all צְבָאָה, the host of them, i. e. the host of the heavens, viz. the stars. Compare Neh. 9 : 6.

HENDIADYS.

§ 569. The name *Hendiadys* is applied to a construction, in which two nouns are put in the same case, and connected by a copula, while in respect to *sense* one of them must be taken as a Gen. following the other, or as an *adjective* qualifying the other, § 443.

E. g. Gen. 1 : 14, 'and they shall be for signs, וְמִזְרִיכִים and for seasons,' i. e. they shall be for signs of seasons, etc. 3 : 16, *I will multiply thy sorrows and thy conception*, i. e. I will multiply the pains of thy conception ; Job 10 : 17, *misfortunes and a host*, i. e. a host of misfortunes ; 4 : 16, *stillness and a voice*, i. e. a low voice ; comp. 1 K. 19 : 12. 2 Chr. 16 : 14. Jer. 29 : 11. The origin of the word is, ἐν διὰ δυοῖν, one thing by two.

PARONOMASIA.

§ 570. The name *paronomasia* is given to an expression, which contains two or more words selected in such a manner that they may resemble each other in *sound*, while in *sense* they may differ.

Paronomasia is a very favorite figure of rhetoric among the Hebrews, and is common in all the oriental languages. It differs from our rhyme, inasmuch as the words which constitute it do not necessarily stand at the end of parallelisms or strophes, but may be placed together in any part of a sentence, and are found in prose as well as poetry.*

§ 571. There are various modes of constructing paronomasia, of which the following are the principal.

(a) By placing together like sounding words ; as Gen. 1 : 2, שָׁבֵד, *desolate and empty* ; 4 : 12, שָׁנֵד, *a fugitive and a vagabond* ; 18 : 27, אַפֶּרֶת אַפֶּרֶת, *dust and ashes* ; Job 30 : 19. Is. 28 : 10. Is. 28 : 10, צו לְצֹו צו, *law here and law there, precept here and precept there* ; 24 : 17, פְּחָד וְפְּחָד וְפָחָד, *terror and a snare and a sling* ; Ps. 18 : 8. Lam. 3 : 47. Jer. 48 : 43. Is. 24 : 3, 4.

(b) By using like sounding words in different parts of a sentence ; as Hos. 8 : 2, מִיחָמֵד the stalk yields no 麦 meal ; Is. 5 : 7, 'and he looked for equity, and lo מִשְׁפָט shedding of blood, for righteousness, and lo קָרְךָה the cry of the oppressed ;' 7 : 9, 'if אַתְּ אַתְּ ye will not believe, then לֹא תִּאֲגַנֵּנוּ ye shall not be established ;' 61 : 3, 'he shall appoint אַפְּרֵת, פָּאָר הַלְּחָת, beauty instead of ashes ;' Ps. 40 : 4. 52 : 8. 68 : 3. Zech. 9 : 5. Gen. 42 : 35. Amos 5 : 26.

(c) By changing sometimes the ordinary forms of words, in order to produce similarity of sound ; as Ezek. 43 : 11, where מִזְבְּחָיו וּמִזְבְּחָיו, where מִזְבְּחָה stands for מִזְבְּחָה ; Ps. 32 : 1, where נִשְׁוּרִי-קָטָע, where קָטָע stands for קָטָב. See Mic. 1 : 8. Ezek. 4 : 11. Amos 5 : 26.

* Besides the name παρωνομασία, the Greek rhetoricians also called this figure παρήχησις and παρωνυμία ; the Latins, agnominatio.

(d) By employing, in some cases, a word sounding in some degree like another ; as Joel 1 : 15, ‘it shall come כְּשַׁד מִשְׁׁרֵי, as destruction from the Almighty ;’ Jer. 51 : 2, ‘I will send against Babylon זָרִים barbarians, וְזַרְזִיף and they shall scatter her ;’ Is. 32 : 7, ‘כְּלֹזֶן הַמִּלְחָמָה, the armour of the crafty is evil ;’ Ezek. 7 : 6, אֲנָזֵב אֶת הַקָּרְבָּן אֲנָזֵב, the end is come, come is the end, it is waked up against thee ; Is. 1 : 23, שָׁרִיק פְּרִירִים thy princes are revolters ; comp. Hos. 9 : 15. Is. 57 : 6. Amos 8 : 2.

(e) By repeating the same word in a different signification ; as Ecc. 7 : 6, ‘like the noise [crackling] הַסִּיר of thorns under a pot ;’ Judg. 10 : 4, ‘Jair had thirty sons, and they rode upon thirty עִירִים asses’ colts, and had thirty עִירִים cities ;’ 15 : 16, ‘with the jaw bone חַמְרָה of an ass, have I slain חַמְרָה two heaps ;’ 1 Sam. 1 : 24, ‘and חַצֵּר the lad was yet a lad,’ Jer. 1 : 11, 12, ‘what seest thou, Jeremiah ? Ans. A rod שְׁקָד of the almond tree. Then God said, Well, for שְׁקָד I watch over, etc.’

(f) Proper names are frequently made the occasion of Paronomasia ; as Mic. 1 : 10, בְּבִירָה לְעִפְרָה in Acco weep not, בְּכִי אֶל חַבְכָּה in Beth Leaphra roll thyself in the dust ; 1 : 14, ‘the houses אֲכֻזִּב of Achzib are liars ;’ Zeph. 2 : 4, עַזְזה עַזְובָה Gaza is forsaken ; Gen. 9 : 27, ‘God יִפְתַּח will enlarge Japheth ;’ 49 : 8, יְהִירָה O Judah, thy brethren יְרָדֵךְ shall praise thee ;’ 49 : 16, דָן גְּדוּן Dan shall judge ; 49 : 19, גָּד גָּדוּד יְנוּרָה, Gad, a host shall press upon him ; Ruth 1 : 20. Neh. 9 : 24. Num. 18 : 2. Is. 21 : 2. Jer. 6 : 1. 48 : 2. Ezek. 25 : 16. Hos. 2 : 25. Amos 5 : 6.

NOTE. Paronomasia is somewhat common in the New Testament ; as Matt. 8 : 22, ἀφεσ τοὺς νεκροὺς θαψει τοὺς ἑαυτῶν νεκρούς, let the dead bury their own dead ; see above in e. In Latin are found capiatur Capua, cremetur Cremona ; and Cicero exclaims (*in Verrem* IV. 24), quod nunquam hujusmodi EVERRICULUM in provinciā ullā fuit. In the writings of the monks of the middle ages, and of the older English divines, Paronomasia abounds to excess.

PARADIGMS

OF

VERBS AND NOUNS.

		Kal.	Kal.	Niphal.	Piel.
Praet. 3 m. (sing.)		קָטַל	רָכַב	נִקְטַל	קִטְלָל (קִטְלָל)
3 f.		קָטַלָה	רָכַבה	נִקְטַלָה (etc.)	קִטְלָה (etc.)
2 m.		קָטַלֹת	רָכַבת	נִקְטַלֹת	קִטְלָת
2 f.		קָטַלֹת	רָכַבת	נִקְטַלֹת	קִטְלָת
1		קָטַלְתִּי	רָכַבְתִּי	נִקְטַלְתִּי	קִטְלָתִי
3 (plur.)		קָטַלְלוּ	רָכַבְוּ	נִקְטַלְלוּ	קִטְלָלוּ
2 m.		קָטַלָתֶם	רָכַבְתֶם	נִקְטַלָתֶם	קִטְלָתֶם
2 f.		קָטַלְתֶּן	רָכַבְתֶּן	נִקְטַלְתֶּן	קִטְלָתֶן
1		קָטַלְנוּ	רָכַבְנוּ	נִקְטַלְנוּ	קִטְלָנוּ
· Inf.	abs.	קָטָל	הַקָּטָל (הַקָּטָל)	רָכְבָה	קִטְלָל
	const.	קָטָל	רָכְבָה	הַקָּטָל	הַקָּטָל
Fut.	3 m. (sing.)	יַקְטַל	יַרְפֵב	יַקְטַל	יַקְטַל
	3 f.	תַּקְטַל	תַּרְפֵב	תַּקְטַל	תַּקְטַל
	2 m.	תַּקְטַל	תַּרְפֵב	תַּקְטַל	תַּקְטַל
	2 f.	תַּקְטַלִי	תַּרְפֵבִי	תַּקְטַלִי	תַּקְטַלִי
	1	אֲקַטֵל	אֲרַפֵב	אֲקַטֵל	אֲקַטֵל
	3 m. (plur.)	יַקְטַלְוּ	יַרְפֵבּוּ	יַקְטַלְוּ	יַקְטַלְוּ
	3 f.	תַּקְטַלְנָה	תַּרְפֵבָנָה	תַּקְטַלְנָה	תַּקְטַלְנָה
	2 m.	תַּקְטַלְוּ	תַּרְפֵבּוּ	תַּקְטַלְוּ	תַּקְטַלְוּ
	2 f.	תַּקְטַלְנָה	תַּרְפֵבָנָה	תַּקְטַלְנָה	תַּקְטַלְנָה
	1	נִקְטַל	נִרְפֵבּ	נִקְטַל	נִקְטַל
<i>Fut. apoc.</i>					
Imp.	2 m. (sing.)	קָטַל	רָכַב	הַקָּטָל	קִטְלָל
	2 f.	קָטַלִי	רָכַבִי	הַקָּטַלִי	קִטְלָלִי
	2 m. (plur.)	קָטַלֹוּ	רָכַבּוּ	הַקָּטַלֹוּ	קִטְלָלוּ
	2 f.	קָטַלְנָה	רָכַבָנָה	הַקָּטַלְנָה	קִטְלָלָה
Part. act.		קוֹטָל	רוֹכֵב	מִקְטָל	
pass.		קָטוֹל	רָכּוֹב	נִקְטַל	

Par. I. Regular Verb transitive. §§ 212—219. 229

Pual.	Hiphil.	Hophal.	Hithpael.
קָטַל (קָטָל)	הִקְטִיל (הִקְטָל)	הִקְטַל (הִקְטָל)	הִתְקִטֵּל (הִתְקִטָּל)
(etc.) קָטַלָה	הִקְטִילָה (etc.)	הִקְטַלָה (etc.)	הִתְקִטֵּלָה (etc.)
קָטַלָת	הִקְטִילָת	הִקְטַלָת	הִתְקִטֵּלָת
קָטַלָת	הִקְטִילָת	הִקְטַלָת	הִתְקִטֵּלָת
קָטַלְתִּי	הִקְטִילְתִּי	הִקְטַלְתִּי	הִתְקִטֵּלְתִּי
קָטַלְוִי	הִקְטִילְוִי	הִקְטַלְוִי	הִתְקִטֵּלְוִי
קָטַלָתָם	הִקְטִילָתָם	הִקְטַלָתָם	הִתְקִטֵּלָתָם
קָטַלָתָן	הִקְטִילָתָן	הִקְטַלָתָן	הִתְקִטֵּלָתָן
קָטַלְנוּ	הִקְטִילְנוּ	הִקְטַלְנוּ	הִתְקִטֵּלְנוּ
קָטַל (הִקְטָל)		הִקְטַל	הִתְקִטֵּל
קָטַל	הִקְטִיל	הִקְטַל	הִתְקִטֵּל
רִקְטָל (רִקְטָל)	רִקְטִיל (רִקְטָל)	רִקְטַל (רִקְטָל)	רִתְקִטָּל (רִתְקִטָּל)
(etc.) רִקְטָל	רִקְטִיל (etc.)	רִקְטַל (etc.)	רִתְקִטָּל (etc.)
רִקְטָל	רִקְטִיל	רִקְטַל	רִתְקִטָּל
רִקְטָלִי	רִקְטִילִי	רִקְטַלִי	רִתְקִטָּלִי
אֲקְטָל	אֲקְטִיל	אֲקְטַל	אֲתִקְטָל
רִקְטָלוּ	רִקְטִילָוּ	רִקְטַלָוּ	רִתְקִטָּלוּ
רִקְטָלָה	רִקְטִילָה	רִקְטַלָה	רִתְקִטָּלָה
רִקְטָלָוֹ	רִקְטִילָוֹ	רִקְטַלָוֹ	רִתְקִטָּלָוֹ
רִקְטָלָנוּ	רִקְטִילָנוּ	רִקְטַלָנוּ	רִתְקִטָּלָנוּ
נִקְטָל	נִקְטִיל	נִקְטַל	נִתְקִטָּל
נִקְטָל			
(wanting)		הִתְקִטָּל (הִתְקִטָּל)	הִתְקִטָּל (הִתְקִטָּל)
		הִתְקִטְלִי (etc.)	הִתְקִטְלִי (etc.)
		הִתְקִטְלִי	הִתְקִטְלִי
		הִתְקִטָּלָה	הִתְקִטָּלָה
מִקְטָל (מִקְטָל)	מִקְטִיל (מִקְטָל)	מִתְקִטָּל	מִתְקִטָּל

230 Par. II. Reg. Verbs intransitive. §§ 220—222.

	Kal.	Kal.	Kal.	Kal.
Praet. 3 m. (sing.)	שָׁפֵל	שָׁאַל	יָלַד	יָגַר
3 f.	שָׁפֶלֶת	שָׁאַלְתָה	יָלְדָה	יָגְרָה
2 m.	שָׁפֶלֶת	שָׁאַלְתָה	וָלְדָת (נִלְרָת)	וָגְרָת
2 f.	שָׁפֶלֶת	שָׁאַלְתָה	וָלְדָת (נִלְרָת)	וָגְרָת
1	שָׁפֶלְתִּי	שָׁאַלְתִּי	וָלְדָתִי (נִלְרָתִי)	וָגְרָתִי
3 (plur.)	שָׁפְלָוָה	שָׁאַלָוָה	יָלְדוֹ	יָגַרוּ
2 m.	שָׁפְלָתָם	שָׁאַלָתָם	וָלְדָתָם	וָגְרָתָם
2 f.	שָׁפְלָתָן	שָׁאַלָתָן	וָלְדָתָן	וָגְרָתָן
1	שָׁפְלָנוּ	שָׁאַלָנוּ	וָלְדָנוּ	וָגְרָנוּ
Inf.	abs. שָׁפֹל	שָׁאַל	(The other forms in these two words belong to the irregular verbs.)	
	const. שָׁפֵל	שָׁאַל		
Fut.	3 m. (sing.)	יָשַׁפֵל	יָשַׁאַל	יָשַׁבֵן
	3 f.	הָשַׁפֵל	תָשַׁאַל	תָשַׁבֵן
	2 m.	הָשַׁפֵל	תָשַׁאַל	etc.
	2 f.	הָשַׁפְלִי	תָשַׁאֲלִי	(שָׁבֵן, שָׁבֵן, derived from תָשַׁאֲלִי)
	1	אָשַׁפֵל	אָשַׁאַל	
	3 m. (plur.)	וָשַׁפְלָוָה	יָשַׁאַלָוָה	
	3 f.	הָשַׁפְלָנָה	הָשַׁאַלָנָה	
	2 m.	הָשַׁפְלָוָה	הָשַׁאַלָוָה	
	2 f.	הָשַׁפְלָנָה	הָשַׁאֲלָנָה	
	1	נָשַׁפֵל	נָשַׁאַל	
Imp.	2 m. (sing.)	שָׁפֵל	שָׁאַל	
	2 f.	שָׁפֵלִי	שָׁאַלִי	
	2 m. (plur.)	שָׁפְלָוָה	שָׁאַלָוָה	
	2 f.	שָׁפְלָנָה	שָׁאֲלָנָה	
Part.	act.	שָׁפֵל	שְׁרוֹאָל	
	pass.		שְׁאַוְל	

Par. III. Verbs פְּ Gutt., smooth enunciation. § 2241. 23

	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	עָמַד	נִעַמֵּד	הִעַמֵּד	הִעַמֵּד
	עָמְדָה	נִעַמְדָה	הִעַמְדָה	הִעַמְדָה
	עָמְדָת	נִעַמְדָת	הִעַמְדָת	הִעַמְדָת
	עָמְדָת	נִעַמְדָת	הִעַמְדָת	הִעַמְדָת
	עָמְדָתִי	נִעַמְדָתִי	הִעַמְדָתִי	הִעַמְדָתִי
Plur.	עָמְדוּ	נִעַמְדוּ	הִעַמְדוּ	הִעַמְדוּ
	עָמְדָתָם	נִעַמְדָתָם	הִעַמְדָתָם	הִעַמְדָתָם
	עָמְדָתָנוּ	נִעַמְדָתָנוּ	הִעַמְדָתָנוּ	הִעַמְדָתָנוּ
	עָמְדָנוּ	נִעַמְדָנוּ	הִעַמְדָנוּ	הִעַמְדָנוּ
Inf. abs. const.	עָמֹוד	נִעַמֵּד	הִעַמֵּיד	הִעַמֵּד
	עָמֵד	הִעַמֵּד	הִעַמֵּיד	הִעַמֵּד
Fut.	יַעֲמֶד	יִחְזֹק	יַעֲמֵד	יַעֲמֶד
	תַּעֲמֶד	תַּחֲזֹק	תַּעֲמֵד	תַּעֲמֶד
	תַּעֲמֶד	תַּחֲזֹק	תַּעֲמֵד	תַּעֲמֶד
	תַּעֲמֶד	תַּחֲזֹקִי	תַּעֲמֵדִי	תַּעֲמֶדִי
	אַעֲמֶד	אַחֲזֹק	אַעֲמֵד	אַעֲמֶד
Plur.	יַעֲמֶדוּ	יִחְזֹקוּ	יַעֲמֶדוּ	יַעֲמֶדוּ
	תַּעֲמֶדָנָה	תַּעֲמֶדָנָה	תַּחֲזֹקָנָה	תַּחֲזֹקָנָה
	תַּעֲמֶדָנָה	תַּעֲמֶדָנָה	תַּחֲזֹקָנָה	תַּחֲזֹקָנָה
	תַּעֲמֶדוּ	תַּעֲמֶדוּ	תַּחֲזֹקוּ	תַּעֲמֶדוּ
	תַּעֲמֶדוּ	תַּעֲמֶדוּ	תַּחֲזֹקִי	תַּעֲמֶדוּ
	נִעַמֵּד	נִעַמֵּד	נִחְזֹק	נִעַמֵּד
Fut. apoc.			יַעֲמֵד	
Imp.	הִעַמֵּד	חִזְק	הִעַמֵּד	הִעַמֵּד
	הִעַמְידִי	הִעַמְדִי	הִעַמְידִי	הִעַמְידִי
Plur.	הִעַמְידּוּ	הִעַמְדּוּ	חִזְקָוּ	הִעַמְידּוּ
	הִעַמְדָנָה	הִעַמְדָנָה	חִזְקָנָה	הִעַמְדָנָה
Part. act.	עוֹמֵד		מִעַמֵּיד	
	עָמֹוד	נִעַמֵּד	מִעַמֵּיד	מִעַמֵּיד

	Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	חִדְלֵל (חִידְלֶה)	חִידְלֵל	חִנְגֵּר	נְהַפְּךָ	הַחִסְיר
3 f.	חִידְלָה	חִידְלָה	חִגְרָה	הַחִסְרָה	הַהֲפֵכָה
2 m.	חִידְלָת	חִידְלָת	etc.	etc.	etc.
2 f.	חִידְלָת				
1	חִידְלָתִי				
3	חִידְלָלוֹ (חִידְלָוֹ)				הַהֲפֵכִי
2 m.	חִידְלָתֶם				הַחִסְרִיוֹ
2 f.	חִידְלָתֶן				נְהַפְּכוֹ
1	חִידְלָנוֹ				etc.
Inf. abs.	חִידְלָוֹ	חִידְלָוֹ	חִגְרָה	חִנְגֵּר	הַחִסְרָה
const.	חִידְלָל	חִידְלָל	חִנְגֵּר	הַהֲפֵךָ	הַהֲפֵךָ
Fut. 3 (sing.)	וַיַּחֲדַל	וַיַּחֲדַל	וַיַּחֲגַר	וַיַּחֲגַר	וַיַּחֲסִיר
3 f.	וַתַּחֲדַל	וַתַּחֲדַל	וַתַּחֲגַר	וַתַּחֲפַךְ	וַתַּחֲפַךְ
2 m.	וַתַּחֲדַל	וַתַּחֲדַל	וַתַּחֲגַר	etc.	etc.
2 f.	וַתַּחֲדַלִי	וַתַּחֲדַלִי	וַתַּחֲגַרִי		
1	אָחַדְלָל	אָחַדְלָל	אָחַגְלָר		
3 m. (pl.)	וַיַּחֲדַלוּ	וַיַּחֲדַלוּ	וַיַּחֲגַרוּ		
3 f.	וַתַּחֲדַלְנָה	וַתַּחֲדַלְנָה	וַתַּחֲגַרְנָה		
2 m.	וַתַּחֲדַלְוּ	וַתַּחֲדַלְוּ	וַתַּחֲגַרְוּ		
2 f.	וַתַּחֲדַלְנָה	וַתַּחֲדַלְנָה	וַתַּחֲגַרְנָה		
1	בְּחִידְלָל	בְּחִידְלָל	בְּחִגְרָה		
Imp. 2 m.	חִידְלֵל	חִידְלֵל	חִגְרָה	הַהֲפֵךָ	הַחִסְרָה
2 f.	חִידְלֵי	חִידְלֵי	חִנְגָּרִי	הַחִסְרִי	etc.
2 m. (pl.)	חִידְלָלוֹ	חִידְלָלוֹ	חִנְגָּרוֹ	הַחִסְרָוֹ	
2 f.	חִידְלָנָה	חִידְלָנָה	חִגְרָנָה	הַהֲפֵכָנָה	
Part. act.	חִידְלָל	חִידְלָל	חִוְגָּר	נְהַפְּךָ	מְחִסְרָה
pass.	.	.	חִנְגָּר	הַהֲפֵךָ	מְהַפְּךָ

Kal.	Niphal.	Piel.	Pual.	Hithpael.
זָעַק	בְּרַק (ברחץ)	בְּרַק (נִגְג)	גִּזְעָק	הַתְּפִירֶךָ
זָעַקָּה	בְּרַכָּה (etc.)	בְּרַכָּה (etc.)	בְּרַכָּה	הַתְּפִירֶכָה
זָעַקְפָּה	גִּזְעָקָה	בְּרַכָּת	בְּרַחֲתָה	הַתְּפִירֶכָת
זָעַקְפָּת	גִּזְעָקָת	בְּרַכָּת	בְּרַכָּת	הַתְּפִירֶכָת
זָעַקְפִּי	גִּזְעָקִי	בְּרַכָּתי	בְּרַכָּתי	הַתְּפִירֶכָתי
זָעַקְפִּי	גִּזְעָקִי	בְּרַכָּיו	בְּרַכָּיו	הַתְּפִירֶכָיו
זָעַקְפָּם	גִּזְעָקָם	בְּרַכָּם	בְּרַכָּם	הַתְּפִירֶכָם
זָעַקְפָּן	גִּזְעָקָן	בְּרַכָּן	בְּרַכָּן	הַתְּפִירֶכָן
זָעַקְנִי	גִּזְעָקִנִּי	בְּרַכָּנוּ	בְּרַכָּנוּ	הַתְּפִירֶכָנוּ

זַעַק	בָּרְךִּ (נֶגֶג) הַזֹּעֲקֵךְ	הַחֲבֵרֶךְ
זַעֲקִי	בָּרְכִּי (etc.) הַזֹּעֲקִי	הַתְּבִרְכִּי
זַעֲקָו	בָּרְכָו הַזֹּעֲקָו	הַתְּבִרְכָו
זַעֲקָנָה	בָּרְכָנָה הַזֹּעֲקָנָה	הַתְּבִרְכָנָה

זְוִיעָק	מְבַרְךָ(מִבְּנָג)	מִתְּבִרְךָ
צְעָק	גְּזַעַק	מְבַרְךָ

234 Par. VI. Verb **ל**^ל Guttural. §§ 233—236.

		Kal.	Niphal.	Piel.
Praet.	3 m. (sing.)	שָׁמַע	נִשְׁמַע	שִׁמְעָה (שִׁמְעָה)
	3 f.	שָׁמַעה	נִשְׁמַעה	שִׁמְעָה (etc.)
	2 m.	שָׁמַעְתָּ	נִשְׁמַעְתָּ	שִׁמְעָתָה
	2 f.	שָׁמַעְתָּ	נִשְׁמַעְתָּ	שִׁמְעָתָה
	1	שָׁמַעְתִּי	נִשְׁמַעְתִּי	שִׁמְעָתִי
	3 (plur.)	שָׁמַעוּ	נִשְׁמַעוּ	שִׁמְעָוּ
	2 m.	שָׁמַעְתֶּם	נִשְׁמַעְתֶּם	שִׁמְעָתֶם
	2 f.	שָׁמַעְתֶּן	נִשְׁמַעְתֶּן	שִׁמְעָתֶן
	1	שָׁמַעְנוּ	נִשְׁמַעְנוּ	שִׁמְעָנוּ
Inf.	abs.	שְׁמוֹעַ	נִשְׁמַע	שִׁמְעָה
	const.	שְׁמוֹעַ	הַשְׁמַעַ	שִׁמְעָה
Fut.	3 m. (sing.)	וְשָׁמַע	וַיְשַׁמֵּעַ (וַיְשַׁמֵּעַ)	וַיְשַׁמֵּעַ (וַיְשַׁמֵּעַ)
	3 f.	וְתַשְׁמַע	וַתְּשַׁמֵּעַ (etc.)	וַתְּשַׁמֵּעַ (etc.)
	2 m.	וְתַשְׁמַע	וַתְּשַׁמֵּעַ	וַתְּשַׁמֵּעַ
	2 f.	וְתַשְׁמַעְיִ	וַתְּשַׁמְּעִי	וַתְּשַׁמְּעִי
	1	אֲשֶׁר־שָׁמַע	אֲשֶׁר־שָׁמַע	אֲשֶׁר־שָׁמַע
	3 m. (plur.)	וְשָׁמְעוּ	וַיְשַׁמְּעוּ	וַיְשַׁמְּעוּ
	3 f.	וְתַשְׁמְעַנָּה	וַתְּשַׁמְּעַנָּה	וַתְּשַׁמְּעַנָּה
	2 m.	וְתַשְׁמְעַנָּה	וַתְּשַׁמְּעַנָּה	וַתְּשַׁמְּעַנָּה
	2 f.	וְתַשְׁמְעַנָּה	וַתְּשַׁמְּעַנָּה	וַתְּשַׁמְּעַנָּה
	1	נִשְׁמַע	נִשְׁמַע	נִשְׁמַע
<i>Fut. apoc.</i>				
Imp.	2 m. (sing.)	שָׁמַע	הַשְׁמַע	שִׁמְעָה (שִׁמְעָה)
	2 f.	שָׁמַעְיִ	הַשְׁמַעְיִ	שִׁמְעָי
	2 m. (plur.)	שָׁמְעוּ	הַשְׁמְעוּ	שִׁמְעוּ
	2 f.	שָׁמְעַנָּה	הַשְׁמְעַנָּה	שִׁמְעַנָּה
Part.	act.	שִׁמְעָה (שִׁמְעָה)		מִשְׁמְפָעָ (מִשְׁמְפָעָ)
	pass.	שִׁמְעָה	נִשְׁמַע (נִשְׁמַע)	

Pual.	Hiphil.	Hophal.	Hithpael.
שָׁמַע	הָשִׁמֵּעַ	הָשִׁמֵּעַ	הַשִּׁתְמַעַ (הַשִּׁתְמַעַ)
שָׁמַעה	הָשִׁמְיָעָה	הָשִׁמְעָה	הַשִּׁתְמַעַה (etc.)
שָׁמַעת	הָשִׁמְעַת	הָשִׁמְעַת	הַשִּׁתְמַעַת
שָׁמַעת	הָשִׁמְעַת	הָשִׁמְעַת	הַשִּׁתְמַעַת
שָׁמַעְתִּי	הָשִׁמְעַתִּי	הָשִׁמְעַתִּי	הַשִּׁתְמַעַתִּי
שָׁמַעוּ	הָשִׁמְיָעוּ	הָשִׁמְעוּ	הַשִּׁתְמַעַו
שָׁמַעַתָּם	הָשִׁמְעַתָּם	הָשִׁמְעַתָּם	הַשִּׁתְמַעַתָּם
שָׁמַעַתָּנוּ	הָשִׁמְעַתָּנוּ	הָשִׁמְעַתָּנוּ	הַשִּׁתְמַעַתָּנוּ
שָׁמַעֲנוּ	הָשִׁמְעַנּוּ	הָשִׁמְעַנּוּ	הַשִּׁתְמַעַנּוּ
הָשִׁמֵּעַ			
שָׁמַע	הָשִׁמֵּעַ	הָשִׁמֵּעַ	הַשִּׁתְמַעַ
רָשַׁמַע	רָשִׁמֵּעַ	רָשִׁמֵּעַ	רַשִּׁתְמַעַ (רַשִּׁתְמַעַ)
תָּשִׁמְעַ	תָּשִׁמְיָעַ	תָּשִׁמְעַ	תַּשִּׁתְמַעַ
תָּשִׁמְלַ	תָּשִׁמְיַלְ	תָּשִׁמְעַ	תַּשִּׁתְמַלְ
תָּשִׁמְעַרְ	תָּשִׁמְיַעְרַ	תָּשִׁמְעַרְ	תַּשִּׁתְמַעַרְ
אַשְׁמַעְ	אַשְׁמִיעַ	אַשְׁמַעְ	אַשְׁתִּמְפַ
רִשְׁמַעְ	רִשְׁמִיעַ	רִשְׁמַעְ	רִשְׁתִּמְפַ
תָּשִׁמְעַנְהָ	תָּשִׁמְעַנְהָ	תָּשִׁמְעַנְהָ	תַּשִּׁתְמַעַנְהָ
תָּשִׁמְעַרְנָ	תָּשִׁמְיַעְרָנָ	תָּשִׁמְעַרְנָ	תַּשִּׁתְמַעַרְנָ
תָּשִׁמְעַנְהָ	תָּשִׁמְעַנְהָ	תָּשִׁמְעַנְהָ	תַּשִּׁתְמַעַנְהָ
נִשְׁמַעְ	נִשְׁמִיעַ	נִשְׁמַעְ	נִשְׁתִּמְפַ
רִשְׁמַעְ			
הָשִׁמֵּעַ			
הָשִׁמֵּעַ			הַשִּׁתְמַעַ (הַשִּׁתְמַעַ)
הָשִׁמְיָעָה			(etc.)
הָשִׁמְיָעַ			הַשִּׁתְמַיִ
הָשִׁמְעַנּוּ			הַשִּׁתְמַעַנּוּ
מִשְׁמַעְ			
מִשְׁמַעְ			

	Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet. 3 m.	אָכַל	אָכַל	נָאכַל	הָאָכֵיל	הָאָכֵל
3 f. (regular)			(regular)	(as פְ Gutt.)	(as פְ Gutt.) (as פְ Gutt.)
Inf. abs.	אֲכָלָל	אָמֹר			
const.	אָכַל	אָמַר	הָאָכֵל	הָאָכֵל	הָאָכֵל
Fut. 3 m.	יָאָכַל	יָאָמַר	יָאָכַל	יָאָכֵיל	יָאָכֵל
3 f.	תָּאָכַל	תָּאָמַר	תָּאָכַל	תָּאָכֵל	etc.
2 m.	תָּאָכַל	תָּאָמַר	תָּאָכַל	תָּאָכֵל	
2 f.	תָּאָכְלִי	תָּאָמְרִי	תָּאָכְלִי	תָּאָכֵלִי	
1	אָכַל	אָמַר	אָכַל	אָכֵל	
Plur.	רָאָכְלָה	רָאָמְרוּ	רָאָכְלָה	רָאָכֵיל	
		תָּאָכְלָנָה	תָּאָמְרָנָה	תָּאָכְלָנָה	
		תָּאָכְלָוָה	תָּאָמְרָוָה	תָּאָכְלָוָה	
		תָּאָכְלָנָה	תָּאָמְרָנָה	תָּאָכְלָנָה	
	נָאכַל	נָאַמַר			
Fut. apoc.				בָּאָכֵל	
Imp. 2 m. (sing.)	אָכְלָה	אָמַר	הָאָכֵל	הָאָכֵל	
2 f.	אָכְלִי	אָמְרִי	etc.	etc.	
2 m. (pl.)	אָכְלָה	אָמְרָה			
2 f.	אָכְלָנָה	אָמְרָנָה			
Part. act.	אָמַר (אָמַר) אָרַיְל	מָאָכֵיל			
pass.	אָכֵל	נָאכַל		מָאָכֵל	

The *derivative* conjugations of verbs פָאַ are declined in the same manner as those of פְ Guttural; פָ being treated (out of Kal) as a *Guttural*, and not as a *Quiescent*; see Niphal, etc., in the paradigm. In like manner, Piel לְאַקְעֵן, Pual לְאַקְעֵן, Hithp. חַחְאַכְלֵן; compare verbs פְ Guttural, צְבֻנָר and תְזַקֵּן, for the mode of inflection.

Par. VIII. Verbs orig. I. Class פִּי 243—247. 237

	Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet.	וֹשֶׁב	וֹשֶׁב	נוֹשֵׁב	הוֹשִׁיב	הוֹשִׁיב
3 f.	(regular)	(regular)	נוֹשַׁבָּה	הוֹשִׁיבָה	הוֹשִׁיבָה
2 m.			נוֹשַׁבָּת	הוֹשִׁיבָת	הוֹשִׁיבָת
2 f.			נוֹשַׁבָּת	הוֹשִׁיבָת	הוֹשִׁיבָת
1			נוֹשַׁבָּת	הוֹשִׁיבָתִי	הוֹשִׁיבָתִי
Plur. 3			נוֹשְׁבָּבוֹ	הוֹשִׁיבָבוֹ	הוֹשִׁיבָבוֹ
2 m.			נוֹשְׁבָּתָם	הוֹשִׁיבָתָם	הוֹשִׁיבָתָם
2 f.			נוֹשְׁבָּתָן	הוֹשִׁיבָתָן	הוֹשִׁיבָתָן
1			נוֹשְׁבָּנוֹ	הוֹשִׁיבָנוֹ	הוֹשִׁיבָנוֹ
Inf. abs.	וֹשֶׁב	וֹרֶשׁ	וֹרֶשׁ	הוֹרֶשׁ	הוֹשֶׁב
const.		רֹשֶׁת (יבשׁ) שְׁבָת	הוֹלֶשֶׁב	הוֹשִׁיב	
Fut.		וֹרֶשׁ (ירשׁ) יְוֹשֵׁב	וֹשֶׁב	וֹשֶׁב	וֹשֶׁב
3 f.		תְּיִרְשׁ (etc.) תְּוֹשֶׁב	תְּוֹשֶׁב	תְּוֹשֶׁב	תְּוֹשֶׁב
2 m.		תְּיִרְשׁ	תְּוֹשֶׁב	תְּוֹשֶׁב	תְּוֹשֶׁב
2 f.		תְּיִרְשִׁי	תְּוֹשֶׁבִי	תְּוֹשֶׁבִי	תְּוֹשֶׁבִי
1		אַיְשָׁב	אַיְשָׁב	אַיְשָׁב	אַיְשָׁב
3 m. (plur.)		וֹשְׁבָּו	וֹשְׁבָּו	וֹשְׁבָּו	וֹשְׁבָּו
3 f.		תְּוֹשֶׁבָּה	תְּוֹשֶׁבָּה	תְּוֹשֶׁבָּה	תְּוֹשֶׁבָּה
2 m.		תְּוֹשֶׁבָּו	תְּוֹשֶׁבָּו	תְּוֹשֶׁבָּו	תְּוֹשֶׁבָּו
2 f.		תְּוֹשֶׁבָּתָה	תְּוֹשֶׁבָּתָה	תְּוֹשֶׁבָּתָה	תְּוֹשֶׁבָּתָה
1		גַּנְשִׁבָּה	גַּנְשִׁבָּה	גַּנְשִׁבָּה	גַּנְשִׁבָּה
Fut. apoc.				וֹשֶׁב	
Imp. m. (sing.)	וֹשֶׁב	וֹרֶשׁ (רֶשׁ) טֶב	הוֹשֶׁב	הוֹשֶׁב	
f.	טֶבִי	טֶבִי	הוֹשֶׁבִי	הוֹשֶׁבִי	
m. (plur.)	טֶבָּו	וֹרֶשׁ	הוֹשֶׁבָּו	הוֹשֶׁבָּו	
f.	טֶבָּה	וֹרֶשֶׁתָּה	הוֹשֶׁבָּה	הוֹשֶׁבָּה	
Part. act.	וֹשֶׁב	וֹרֶשׁ	וֹרֶשׁ	מוֹשִׁיב	מוֹשֶׁב
pass.	נוֹשֶׁב	וֹרֶשׁ	נוֹשֶׁב		

238 Par. IX. Verbs פִי. II. Class.

	Kal.	Hiphil.
Praet. 3 m. (sing.)	וַיְהִיטֵּב (הָסֵב)	וַיְתַבֵּב
3 f.	regular	הָיְתִיבָה
3 (plur.)		הָיְתִיבוּ
Inf. abs.	וַיְטַלֵּב	וַיְהִיטֵּב
const.	וַיְטַב	וַיְהִיטֵּב
Fut. 3 m. (sing.)	וַיְהִיטֵּב {וַיְטַב}	וַיְהִיטֵּב (נִסֵּב)
3 f.	וַיְטַב	הָיְתִיב
2 m.	וַיְטַב	הָיְתִיב
2 f.	וַיְטַבְּרִי	הָיְתִיבִי
1	אִירַטֶב	אִירַטִיב
3 m. (pl.)	וַיְטַבּוּ	וַיְהִיטִיבוּ
3 f.	וַיְטַבּנָה	הָיְתִיבָה
2 m.	וַיְטַבּוּ	הָיְתִיבּוּ
2 f.	וַיְטַבּנָה	הָיְתִיבָה
1	וַיְטַבּ	הָיְתִיבּ
Fut. apoc.	וַיְלֹאֶר	וַיְטַבּ
Imp. m. (sing.)	וַיְטַב	הָיְתִב
f.	וַיְטַבִּי	הָיְתִיבִי
m. (plur.)	וַיְטַבּוּ	הָיְתִיבּוּ
f.	וַיְטַבּנָה	הָיְתִיבָה
Part. act.	וַיְלֹטֵב	מִלְּיְתִיב
pass.	וַיְטַבּ	מִלְּיְתִיבּ

Remarks. Niphal, in verbs of this species, does not occur. The daghesh'd conjugations are regular throughout; e. g. Piel יָתַבּ, Pual יָתַבּ, Hithpael הִתְיַתֵּבּ. Hophal conforms to the model in Par. VIII.; e. g. יָתַבּ, etc. Only Hiphil, therefore, distinguishes the II. class of verbs פִי from those of the I. class.

Par. X. פִי. III. Class.

	Kal.	Kal.
	וַיְצַח	וַיְצַק
	regular.	regular.
	וַיְצֹהָת	וַיְצֹקָה
	וַיְצַח	וַיְצַק
	תְּצִצָּת	תְּצִצָּק
	תְּצִצָּת	תְּצִצָּק
	תְּצִצָּת	תְּצִצָּק
	וַיְצַחּוּ	וַיְצַקּוּ
	תְּצִצְחָנָה	תְּצִצְחָנָה
	תְּצִצְחָנָה	תְּצִצְחָנָה
	נִצְחָת	נִצְקָה

Remarks. The conj. Niphal, Hiphil, and Hophal, are declined in the same manner as these conjugations are in verbs Pe Nun, Par. XI. E. g. Niph. נִצְחָת, Hiph. הִצְחָת, Hoph. הִצְקָה, etc.

	Kal.	Kal.	Niphal.	Hiphil.	Hophal.
Praet. 3 m.	נָפַל	נָגַשׁ	נָגַשׁ	הָנִישׁ	הָנִשׁ
3 f. (regular)	(regular)	נָגַשָּׂה	הָנִישָׂה	הָנִישָׂה	הָנִישָׂה
2 m.		נָגַשׁת	הָנִישׁת	הָנִישׁת	הָנִישׁת
2 f.		נָגַשׁת	הָנִישׁת :	הָנִישׁת	הָנִישׁת
1		נָגַשׁתִּי	הָנִישׁתִּי	הָנִישׁתִּי	הָנִישׁתִּי
3 m. (plur.)		נָגַשׁו	הָנִישׁו	הָנִישׁו	הָנִישׁו
2 m.		נָגַשׁתָּם	הָנִישׁתָּם	הָנִישׁתָּם	הָנִישׁתָּם
2 f.		נָגַשׁתָּן	הָנִישׁתָּן	הָנִישׁתָּן	הָנִישׁתָּן
1		נָגַשׁנוּ	הָנִישׁנוּ	הָנִישׁנוּ	הָנִישׁנוּ
Inf.	abs. נָפֹל	נָגַשׁ	הָנִישׁ	הָנִישׁ	הָנִשׁ
	const. נָפֹל	נָגַשׁת	הָנִישׁת	הָנִישׁת	הָנִשׁ
Fut.	רָפֶל	רָגַשׁ	רָנִיגַשׁ	רָנִיגַשׁ	רָנִיגַשׁ
3 f.	הָרָפֶל	חָנַשׁ	חָנַגֵּשׁ	חָנַגֵּשׁ	חָנַשׁ
2 m.	הָרָפֶל	חָנַשׁ	חָנַגֵּשׁ	חָנַגֵּשׁ	חָנַשׁ
2 f.	חָרְפָּלִי	חָנַשׁתִּי	חָנַגְנִשׁתִּי	חָנַגְנִשׁתִּי	חָנַשׁ
1	אָרָפֶל	אָנַשׁ	אָנַגְשׁתִּי	אָנַגְשׁתִּי	אָנַשׁ
3 m. (plur.)	רָיפָלָר	רָגַשׁ	רָנִיגַשׁ	רָנִיגַשׁ	רָנִיגַשׁ
3 f.	הָרָפְלָנָה	חָנְגָלָנָה	חָנְגָלָנָה	חָנְגָלָנָה	חָנְגָלָנָה
2 m.	הָרָפְלָר	חָנְגָשׁו	חָנְגָשׁו	חָנְגָשׁו	חָנְגָשׁו
2 f.	הָרָפְלָנָה	חָנְגָלָנָה	חָנְגָלָנָה	חָנְגָלָנָה	חָנְגָלָנָה
1	נָפֶל	נָגַשׁ	הָנִישׁ	הָנִישׁ	הָנִשׁ
<i>Fut. apoc.</i>					
Imp. m.	נָפֶל	נָשׁ	הָנִיגְשׁ	הָנִיגְשׁ	הָנִיגְשׁ
f. (regular.)		גָּשִׁיר	הָנִיגְשִׁיר	הָנִיגְשִׁיר	הָנִיגְשִׁיר
m. (plur.)		גָּשָׂר	הָנִיגְשָׂר	הָנִיגְשָׂר	הָנִיגְשָׂר
f.		גָּשָׁנָה	הָנִיגְשָׁנָה	הָנִיגְשָׁנָה	הָנִיגְשָׁנָה
Part. act. נָוִפֶל	נוֹגַשׁ	נוֹגַשׁ	מְנִישׁ	מְנִישׁ	מְנִישׁ
pass.		נוֹגַשׁ	נוֹגַשׁ		

	Kal.	Kal.	Niphal.	Hiphil.
Praet. 3 m. (sing.)	סָבֵב	סָבַב	נִסְבֵּב (נִיהֶל)	הִסְבֵּב (הִסְבֵּב)
3 f.	סָפֵה	סָבַבָּה	נִסְבֵּה	הִסְבֵּה
2 m.	סָפֹתָה	סָבַבָּתָה	נִסְבֹּתָה	הִסְבֹּתָה
2 f.	סָפֹתָה	סָבַבָּתָה	נִסְבֹּתָה	הִסְבֹּתָה
1	סָפֹתָהִי	סָבַבָּתִי	נִסְבֹּתִי	הִסְבֹּתִי
3 (plur.)	סָפֹרָו	סָבַבָּו	נִסְבֵּו	הִסְבֵּבָו
2 m.	סָפֹתָם	סָבַבָּתָם	נִסְבֹּתָם	הִסְבֹּתָם
2 f.	סָפֹתָן	סָבַבָּתָן	נִסְבֹּתָן	הִסְבֹּתָן
1	סָפֹנוּ	סָבַבָּנוּ	נִסְבֵּנוּ	הִסְבֵּנוּ
Inf. abs. const.	סָבּוֹב	סָבּוֹב	הִסְבֵּב (הִסְבֵּב)	הִסְבֵּב
Fut.	יַסְבֵּב	יַסְבֵּב	יַסְבֵּב (יַסְבֵּב)	יַסְבֵּב (יַסְבֵּב)
3 f.	תַּסְבֵּב	תַּסְבֵּב	תַּסְבֵּב	תַּסְבֵּב
2 m.	תַּסְבֵּב	תַּסְבֵּב	תַּסְבֵּב	תַּסְבֵּב
2 f.	תַּסְבֵּבִי	תַּסְבֵּבִי	תַּסְבֵּבִי	תַּסְבֵּבִי
1	אַסְבֵּב	אַסְבֵּב	אַסְבֵּב	אַסְבֵּב
3 m. (plur.)	יַסְבֵּבוּ	יַסְבֵּבוּ	יַסְבֵּבוּ (יַסְבֵּמוּ)	יַסְבֵּבוּ
3 f.	תַּסְבֵּינָה	תַּסְבֵּינָה	תַּסְבֵּינָה	תַּסְבֵּינָה
2 m.	תַּסְבֵּינוּ	תַּסְבֵּינוּ	תַּסְבֵּינוּ	תַּסְבֵּינוּ
2 f.	תַּסְבֵּינָה	תַּסְבֵּינָה	תַּסְבֵּינָה	תַּסְבֵּינָה
1	נִסְבֵּב	נִסְבֵּב	נִסְבֵּב	נִסְבֵּב
Fut. conv.	גַּזְבֵּב			גַּזְבֵּב
Imp. m.	סָבֵב		הִסְבֵּב	הִסְבֵּב
f.	סָבֵבִי		הִסְבֵּבִי	הִסְבֵּבִי
m.	סָבֵר		הִסְבֵּר (הִלְמֵד)	הִסְבֵּר
	סָבֵינָה		הִסְבֵּינָה	הִסְבֵּינָה
Part. act. pass.	סָלַבְבָּב		נִסְבֵּב	מִסְבֵּב
	סָבּוֹב			

Hophal.	Poel.	Poal.	Pilpel.	Puphal.
הוֹסֵב (השָׁם)	סְוִבֶּב	סְבִּבֶּב	סְבִּבֶּב	סְבִּבֶּב
הוֹסֵבָה	סְוִבֶּבָה	סְלִבֶּבָה	סְבִּבֶּבָה	סְבִּבֶּבָה
הוֹסֵבָת	סְוִבֶּבָת	סְלִבֶּבָת	סְבִּבֶּבָת	סְבִּבֶּבָת
הוֹסֵבָתָה	סְוִבֶּבָתָה	סְלִבֶּבָתָה	סְבִּבֶּבָתָה	סְבִּבֶּבָתָה
הוֹסֵבָתוֹרִי	סְוִבֶּבָתוֹרִי	סְלִבֶּבָתוֹרִי	סְבִּבֶּבָתוֹרִי	סְבִּבֶּבָתוֹרִי
הוֹטֵבָה	סְוִבֶּבָה	סְלִבֶּבָה	סְבִּבֶּבָה	סְבִּבֶּבָה
הוֹטֵבָתָם	סְוִבֶּבָתָם	סְלִבֶּבָתָם	סְבִּבֶּבָתָם	סְבִּבֶּבָתָם
הוֹטֵבָתָן	סְוִבֶּבָתָן	סְלִבֶּבָתָן	סְבִּבֶּבָתָן	סְבִּבֶּבָתָן
הוֹטֵבָנוֹ	סְוִבֶּבָנוֹ	סְלִבֶּבָנוֹ	סְבִּבֶּבָנוֹ	סְבִּבֶּבָנוֹ

הוֹסֵב	סְוִבֶּב	סְוִבֶּב	סְבִּבֶּב	סְבִּבֶּב
יוֹסֵב (יבח)	יְסֻוַּבֵּב	יְסֻוַּבֵּב	יְסֻבָּב	יְסֻבָּב
טוֹסֵב	תְּסֻוַּבֵּב	תְּסֻוַּבֵּב	תְּסֻבָּב	תְּסֻבָּב
טוֹסֵב	תְּסֻוַּבֵּב	תְּסֻוַּבֵּב	תְּסֻבָּב	תְּסֻבָּב
טוֹסֵבִי	תְּסֻוַּבְבִּי	תְּסֻוַּבְבִּי	תְּסֻבָּבִי	תְּסֻבָּבִי
אוֹסֵב	אֲסֻוּבֵב	אֲסֻוּבֵב	אֲסֻבָּב	אֲסֻבָּב
יוֹסֵבָה	יְסֻוּבֵבָה	יְסֻוּבֵבָה	יְסֻבָּבָה	יְסֻבָּבָה
טוֹסֵבָה	תְּסֻוּבֵבָה	תְּסֻוּבֵבָה	תְּסֻבָּבָה	תְּסֻבָּבָה
טוֹסֵבָתוֹנִיה	תְּסֻוּבָבָנוֹנִיה	תְּסֻוּבָבָנוֹנִיה	תְּסֻבָּבָנוֹנִיה	תְּסֻבָּבָנוֹנִיה
טוֹסֵבָתוֹרִי	תְּסֻוּבָבָתוֹרִי	תְּסֻוּבָבָתוֹרִי	תְּסֻבָּבָתוֹרִי	תְּסֻבָּבָתוֹרִי
טוֹסֵבָנוֹ	תְּסֻוּבָבָנוֹ	תְּסֻוּבָבָנוֹ	תְּסֻבָּבָנוֹ	תְּסֻבָּבָנוֹ
מוֹסֵב	מוֹסֻוּבֵב	מוֹסֻוּבֵב	מוֹסֻבָּב	מוֹסֻבָּב

סְבִּבֶּב	סְבִּבֶּב	סְבִּבֶּב	סְבִּבֶּב
סְוִבֶּבִי	סְבִּבֶּבִי	סְבִּבֶּבִי	סְבִּבֶּבִי
סְוִבֶּבִי	סְבִּבֶּבִי	סְבִּבֶּבִי	סְבִּבֶּבִי
סְוִבֶּבָה	סְבִּבֶּבָה	סְבִּבֶּבָה	סְבִּבֶּבָה
מוֹסֵב	מוֹסֻוּבֵב	מוֹסֻוּבֵב	מוֹסֻבָּב

	Kal.	Kal.	Niphal.	Hiphil.
Praet. 3 m. (sing.)	קָם	מָתָה	נִקְרָם	הַקִּים
3 f.	קָמָה	מָתָה	נִקְרָמה	הַקִּימה
2 m.	קָמָת	מָתָה	נִקְרָמוֹת	הַקִּימוֹת
2 f.	קָמָת	מָתָה	נִקְרָמוֹת	הַקִּימוֹת
1	קָמָתי	מָתַי	נִקְרָמוֹתִי	הַקִּימוֹתִי
3 (plur.)	קָמוּ	מָתָו	נִקְרָמוּ	הַקִּימוּ
2 m.	קָמָתָם	מָתָם	נִקְרָמוֹתָם	הַקִּימוֹתָם
2 f.	קָמָתָן	מָתָן	נִקְרָמוֹתָן	הַקִּימוֹתָן
1	קָמָנוּ	מָתָנוּ	נִקְרָמוֹנוּ	הַקִּימוֹנוּ
Inf. abs.	קוּם	מוֹתָה		הַקִּם
const.	קוּם	מוֹתָה	הַקִּום	הַקִּים
Fut. 3 m. (sing.)	יָקוּם	יִמּוֹתָה	יִקְרָם	יִקִּים
3 f.	תָּקוּם	(etc.)	תִּקְרָם	תִּקִּים
2 m.	תָּקוּם		תִּקְרָם	תִּקִּים
2 f.	תָּקוּמִי		תִּקְרָמוֹי	תִּקִּימִי
1	אֲקוּם		אֲקָרֶם	אֲקִים
3 m. (plur.)	יָקוּמוּ		יִקְרָמוּ	יִקִּימוּ
3 f.	תָּקוּמִינָה		תִּקְרָמִינָה	תִּקְרָמְנָה
2 m.	תָּקוּמוּ		תִּקְרָמוּ	תִּקִּימוּ
2 f.	תָּקוּמִינָה		תִּקְרָמִינָה	תִּקְרָמְנָה
1	נִקְרָם		נִקְרָם	נִקִּים
<i>Fut. apoc.</i> בָּמָתָה (וְבָמָתָה) קָם (וְקָם)				
Imp. 2 m. (sing.)	מוֹתָה (מָתָה)	הַקִּום	הַקִּם	הַקִּם
2 f.	קוּמִי	(etc.)	הַקּוּמִי	הַקִּימִי
2 m. (plur.)	קוּמוּ		הַקּוּמוּ	הַקִּימוּ
2 f.	קָמְנָה		הַקְּמָנָה	הַקְּמָנָה
Part. act.	קָם	מָתָה		מִקִּים
pass.	קוּם	נִקְרָם		

Par. XIII. Verbs עֲרָבָה. §§ 267—271.

Par. XIII. Verbs גּוֹ 267—271.	Hophal.	Polel.	Polal.
הוֹקֵם	קוּמֶם	קוּמֶם	קוּמֶם
הוֹקְמָה	קוּמְמָה	קוּמְמָה	קוּמְמָה
הוֹקְמָתָה	קוּמְמָתָה	קוּמְמָתָה	קוּמְמָתָה
הוֹקְמָתָה	קוּמְמָתָה	קוּמְמָתָה	קוּמְמָתָה
הוֹקְמָתִי	קוּמְמָתִי	קוּמְמָתִי	קוּמְמָתִי
הוֹקְמוּ	קוּמְמוּ	קוּמְמוּ	קוּמְמוּ
הוֹקְמָתָם	קוּמְמָתָם	קוּמְמָתָם	קוּמְמָתָם
הוֹקְמָתָן	קוּמְמָתָן	קוּמְמָתָן	קוּמְמָתָן
הוֹקְמָנוּ	קוּמְמָנוּ	קוּמְמָנוּ	קוּמְמָנוּ

וּלְמָם קֹמֶם הַיּוֹקֵם

יוקם	יקוּם	יקוּם
תוקם	תקוּם	תקוּם
תוקם	תקוּם	תקוּם
תוקמי	תקוּמִי	תקוּמִי
אלקם	אֲקוּם	אֲקוּם
יוקמו	יקוּמוֹ	יקוּמוֹ
תולקמֶנה	תקוּמֶנָה	תקוּמֶנָה
תוקמו	תקוּמָנוֹ	תקוּמָנוֹ
תולקמֶנה	תקוּמֶנָה	תקוּמֶנָה
נוקם	נקוּם	נקוּם

קָלְמָם
קָלְמָמִי
קָלְמָמוֹ
קָלְמָמָה

מקומות

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בָּנָן	Kal
בְּנָה	
בְּנָת	
בְּנָתִים	
בְּנָתָן	
בְּנָנוֹ	
בְּנָתָם	
בְּנָתָן	
בְּנָנוֹ	
בָּרֶן	
בֵּין	
גַּבְיוֹן	
תַּבְיוֹן	
תַּבְיוֹן	
תַּבְיוֹן	
תַּבְיוֹןִי	
אֲבִין	
גַּבְינָר	
תַּבְיוֹנִנה	
תַּבְיוֹנָר	
תַּבְיוֹנִינה	
גַּבְין	

בנ

		Kal.	Niphal.	Piel.
Praet. 3 m. (sing.)		מִצָּא	נִמְצָא	מִצָּא
3 f.	מִצָּא	נִמְצָא	מִצָּא	מִצָּא
2 m.	מִצָּאת	נִמְצָאת	מִצָּאת	מִצָּאת
2 f.	מִצָּאת	נִמְצָאת	מִצָּאת	מִצָּאת
1	מִצָּאתִי	נִמְצָאתִי	מִצָּאתִי	מִצָּאתִי
3 (plur.)	מִצָּאוֹ	נִמְצָאוֹ	מִצָּאוֹ	מִצָּאוֹ
2 m.	מִצָּאתֶם	נִמְצָאתֶם	מִצָּאתֶם	מִצָּאתֶם
2 f.	מִצָּאתָן	נִמְצָאתָן	מִצָּאתָן	מִצָּאתָן
1	מִצָּאתִינוֹ	נִמְצָאתִינוֹ	מִצָּאתִינוֹ	מִצָּאתִינוֹ
Inf.	abs.	מִצָּאוֹ		מִצָּא
	const.	מִצָּא	הַמִּצָּא	מִצָּא
Fut.	3 m. (sing.)	יִמְצָא	יִמְצָא	יִמְצָא
3 f.	תִּמְצָא	תִּמְצָא	תִּמְצָא	תִּמְצָא
2 m.	תִּמְצָא	תִּמְצָא	תִּמְצָא	תִּמְצָא
2 f.	תִּמְצָאי	תִּמְצָאי	תִּמְצָאי	תִּמְצָאי
1	אִמְצָא	אִמְצָא	אִמְצָא	אִמְצָא
3 m. (plur.)	וַיִּמְצָאוּ	וַיִּמְצָאוּ	וַיִּמְצָאוּ	וַיִּמְצָאוּ
3 f.	תִּמְצָאנָה	תִּמְצָאנָה	תִּמְצָאנָה	תִּמְצָאנָה
2 m.	תִּמְצָאוֹ	תִּמְצָאוֹ	תִּמְצָאוֹ	תִּמְצָאוֹ
2 f.	תִּמְצָאנָה	תִּמְצָאנָה	תִּמְצָאנָה	תִּמְצָאנָה
1	נִמְצָא	נִמְצָא	נִמְצָא	נִמְצָא
<i>Fut. apoc.</i>				
Imp.	2 m. (sing.)	מִצָּא	הַמִּצָּא	מִצָּא
	2 f.	מִצָּאי	הַמִּצָּאי	מִצָּאי
	2 m. (plur.)	מִצָּאוֹ	הַמִּצָּאוֹ	מִצָּאוֹ
	2 f.	מִצָּאנָה	הַמִּצָּאנָה	מִצָּאנָה
Part.	act.	מִרְצָא		מִמְצָא
	pass.	מִצְרָא	נִמְצָא	

Pual.	Hiphil.	Hophal.	Hithpael.
מִצָּא (מִצָּא)	המִצְרָיא (המִצָּא)	המִצָּא	ההמִצָּא
מִצָּאה etc.	המִצְרָיאת	המִצָּאת etc.	ההמִצָּאתה
מִצָּאת	המִצָּאת	המִצָּאת	ההמִצָּאתה
מִצָּאת	המִצָּאת	המִצָּאת	ההמִצָּאתה
מִצָּאי	המִצָּאי	המִצָּאו	ההמִצָּאי
מִצָּאו	המִצָּיאו	המִצָּאו	ההמִצָּיאו
מִצָּאים	המִצָּאים	המִצָּאים	ההמִצָּאים
מִצָּאתן	המִצָּאתן	המִצָּאתן	ההמִצָּאתן
מִצָּאננו	המִצָּאננו	המִצָּאננו	ההמִצָּאננו

המצא	המצא	המצא	המצא	הנתמךא
ממצא	המצא	המצא	המצא	הנתמךא
ימצא (בממצא)	רמציא	רמציא (בממצא)	רמציא	ירוחמץא
חמציא	חמציא	חמציא	חמציא	חוחמץא
חמציא	חמציא	חמציא	חמציא	חוחמץא
חמציאי	חמציאי	חמציאי	חמצאי	חוחמץאי
אמצא	אמציה	אמצא	אמצא	אתמץא
ימצאו	ירמציאו	ירמצאו	ירמצאו	ורוחמץאו
חמצאנה	המצאנה	המצאנה	המצאנה	חוחמץאנה
חמצאו	המציאו	המציאו	המציאו	חוחמץאו
חמצאנה	המצאנה	המצאנה	המצאנה	חוחמץאנה
נמצא	נמציא	נמציא	נמצא	נכחטמצא

ממצא	ממצא	ממצא	ממצא
המציא	המציא	המציא	המציא
המציא	המציא	המציא	המציא
המציאו	המציאו	המציאו	המציאו
המציאו	המציאו	המציאו	המציאו
המציאנה	המציאנה	המציאנה	המציאנה

		Kal.	Niphal.	Piel.	Pual.
Praet.	3 m.	גָּלַה	נִגְלַה	גָּלַה	גָּלַה
	3 f.	גָּלַתָה (גָּלַת)	נִגְלַתָה	גָּלַתָה	גָּלַתָה
	2 m.	גָּלִית	נִגְלִית (גָּלִית)	גָּלִית	גָּלִית
	2 f.	etc.	נִגְלִית	גָּלִית	גָּלִית
	1	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי	גָּלִיתִי
	3 m. (pl.)	גָּלֹת (גָּלֹות)	נִגְלֹות	גָּלֹת	גָּלֹת
	2 m.	גָּלִיתָם	נִגְלִיתָם	גָּלִיתָם	גָּלִיתָם
	2 f.	גָּלִיתָן	נִגְלִיתָן	גָּלִיתָן	גָּלִיתָן
	1	גָּלִינָר	נִגְלִינָר	גָּלִינָר	גָּלִינָר
Inf.	abs.	גָּלַה	נִגְלַה	גָּלַה (פֶּלה)	גָּלַה
	const.	גָּלֹות	הַגְלָתָה	גָּלֹות	גָּלָתָה
Fut.	3 m.	יָגַלְהָ	יָגַלְהָ	יָגַלְהָ	יָגַלְהָ
	3 f.	תָגַלְהָ	תָגַלְהָ	תָגַלְהָ	תָגַלְהָ
	2 m.	תָגַלְהָ	תָגַלְהָ	תָגַלְהָ	תָגַלְהָ
	2 f.	תָגַלְיִ	תָגַלְיִ	תָגַלְיִ	תָגַלְיִ
	1	אֲגַלְהָ	אֲגַלְהָ	אֲגַלְהָ	אֲגַלְהָ
	3 m. (plur.)	יָגַלְוּ	יָגַלְוּ	יָגַלְוּ	יָגַלְוּ
	3 f.	תָגַלְינָה	תָגַלְינָה	תָגַלְינָה	תָגַלְינָה
	2 m.	תָגַלְוּ	תָגַלְוּ	תָגַלְוּ	תָגַלְוּ
	2 f.	תָגַלְינָה	תָגַלְינָה	תָגַלְינָה	תָגַלְינָה
	1	נִגְלַה	נִגְלַה	נִגְלַה	נִגְלַה
Fut. apoc.		יָגֵל (יָגַל)	יָגֵל	יָגֵל	יָגֵל
Imp.	2 m. (sing.)	גָּלַה	הַגְלָה	גָּלַה (בָּ)	גָּלַה
	2 f.	גָּלִי	הַגְלִי	גָּלִי	גָּלִי
	2 m. (plur.)	גָּלֹת	הַגְלָות	גָּלֹת	גָּלֹת
	2 f.	גָּלִינָה	הַגְלִינָה	גָּלִינָה	גָּלִינָה
Part.	act.	גָּלוֹתָה		מִגְלָה	
	pass.	גָּלוֹיָה	גִּגְלָה		מִגְלָה

Hiphil.	Hophal.	Hithpael.	Hithpael.
הַגְלָה	הַגְלָה	הַתְּגִלָּה	הַשְׁתְּחִוָּה
הַגְלָתָה	הַגְלָתָה	הַתְּגִלָּתָה	הַשְׁתְּחִוָּתָה
הַגְלִיתָה (חֲנִיתָה)	הַגְלִיתָה	הַתְּגִלִּיתָה	הַשְׁתְּחִוִּיתָה
etc.	הַגְלִיתָה	הַתְּגִלִּיתָה	הַשְׁתְּחִוִּיתָה
הַגְלִיטִי	הַגְלִיטִי	הַתְּגִלִּיטִי	הַשְׁתְּחִוִּיטִי
הַגְלִוָּה	הַגְלִוָּה	הַתְּגִלִּוָּה	הַשְׁתְּחִוָּוָה
הַגְלִים	הַגְלִים	הַתְּגִלִּים	הַשְׁתְּחִוִּים
הַגְלִין	הַגְלִין	הַתְּגִלִּין	הַשְׁתְּחִוִּין
הַגְלִינוּ	הַגְלִינוּ	הַתְּגִלִּינוּ	הַשְׁתְּחִוִּינוּ
הַגְלָה	הַגְלָה	הַתְּגִלָּה	הַשְׁתְּחִוָּה
הַגְלָתָה	הַגְלָתָה	הַתְּגִלָּתָה	הַשְׁתְּחִוָּתָה
יַגְלָה	יַגְלָה	יַתְּגִלָּה	יַשְׁתְּחִוָּה
פַּגְלָה	פַּגְלָה	פַּתְּגִלָּה	פַּשְׁתְּחִוָּה
פְּגָלָה	פְּגָלָה	פְּתִגְלָה	פְּשִׁתְחִוָּה
פְּגָלִי	פְּגָלִי	פְּתִגְלִי	פְּשִׁתְחִוִּי
אַגְלָה	אַגְלָה	אַתְּגִלָּה	אַשְׁתְּחִוָּה
יַגְלוּ	יַגְלוּ	יַתְּגִלוּ	יַשְׁתְּחִוּ
פְּגָלִינה	פְּגָלִינה	פְּתִגְלִינה	פְּשִׁתְחִוָּה
פְּגָלוּ	פְּגָלוּ	פְּתִגְלָוּ	פְּשִׁתְחִוּ
פְּגָלִינה	פְּגָלִינה	פְּתִגְלִינה	פְּשִׁתְחִוָּה
נַגְלָה	נַגְלָה	נַתְּגִלָּה	נַשְׁתְּחִוָּה
נַגְלָ		וַיַּחַל	וַיְשַׁתְּחֹווּ
הַגְלָה (חֲנִיתָה)		הַתְּגִלָּה	הַשְׁתְּחִוָּה
הַגְלִי		הַתְּגִלִּי	הַשְׁתְּחִוִּי
הַגְלִוָּה		הַתְּגִלִּוָּה	הַשְׁתְּחִוָּוָה
הַגְלִינה		הַתְּגִלִּינה	הַשְׁתְּחִוִּינה
מַגְלָה	מַתְּגִלָּה	מַתְּגִלָּה	מַשְׁתְּחִוָּה
	מַגְלָה		

248 Par. XVII. פָּי & לְהָ.

	Kal.	Hiphil.
Praet.	וַיָּרֶה	הוֹרֶה
3 f.	וַיִּרְתָּה	הוֹרְתָה
2 m.	וַיִּרְקַּת	הוֹרְקַת
2 f.	וַיִּרְתֵּת	הוֹרְתֵת
1	וַיִּרְקַּתִּי	הוֹרְקַתִּי
3 (plur.)	וַיִּרְאֻוּ	הוֹרְאָה
2 m.	וַיִּרְקַּתּוּם	הוֹרְקַתּוּם
2 f.	וַיִּרְקַּתּוּן	הוֹרְקַתּוּן
1	וַיִּרְקַּתִּנוּ	הוֹרְקַתִּנוּ

Inf. abs.	וַיָּרֶה	וַיִּרְתָּה
const.	וַיִּרְתָּה	הוֹרֶת

Fut.	וַיְרַא	יָרַא
3 f.	פִּירַה	פִּירָה
2 m.	פִּירָה	פִּירָה
2 f.	פִּירִי	פִּירִי
1	אִירָה	אִירָה
3 (plur.)	וַיְרֹא	וַיְרֹא
3 f.	חִירְיָנָה	חִירְיָנָה
2 m.	פִּירָוּ	פִּירָוּ
2 f.	חִירְיָנָה	חִירְיָנָה
1	נִירָה	נִירָה

Fut. apoc.	וַיְרַבּ
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Imp.	וַיָּרֶה	הוֹרֶה
2 f.	וַיִּרְאָה	הוֹרָא
2 m. (plur.)	וַיִּרְאֻוּ	הוֹרָא
2 f.	וַיִּרְאַנְהָה	הוֹרַנָּה

Part. act.	מוֹרֶה	מוֹרֶה
pass.	וַיִּרְאָה	וַיִּרְאָה

Par. XVIII. Verbs פָּנָ & לְ.

	Kal.	Niphal.	Hiphil.
	נִפְתָּא	נִפְתָּא	הַפְּתִיא*
	נִפְתָּא	נִפְתָּא	הַפְּתִיא
	(as נִפְתָּא)	נִפְתָּא	הַפְּתִיא
		נִפְתָּאת	הַפְּתִיאת
		נִפְתָּאות	הַפְּתִיאות

	הַנִּפְתָּאת	הַנִּפְתָּאת	הַפְּתִיא
	הַנִּפְתָּאת	הַנִּפְתָּאת	וַיְפִּתְאַמֵּן
		וַיְפִּתְאַמֵּן	(as וַיְפִּתְאַמֵּן)
		וַיְפִּתְאַמֵּן	וַיְפִּתְאַמֵּן

	סָא		
	סָא		
	סָאוּ		
	סָאוּ		

* From פְּתִיא, not פְּתִיא.

Par. XIX. פָּנִים & לְהָ.

	Kal.	Hiphil.
Praet.	נְטוֹתָה	הַטָּהָה
3 f.	נְטוֹתָה	הַטָּתָה
2 m.	(לְהָ)	הַטָּרָה
2 f.		הַטִּיתָה
1		הַטִּיתֵּה
3 (plur.)		הַטָּרוֹת
2 m.		הַטָּרָתָם
2 f.		הַטִּיתָן
1		הַטִּיתֵּנוּ
Inf. abs.	נְטוֹתָה	הַטָּוָתָה
const.	נְטוֹתָות	
Fut.	יְטָה	יְטָה
3 f.	תְּטָה	תְּטָה
2 m.	תְּטָה	תְּטָה
2 f.	תְּטִיר	תְּטִיר
1	אֲטָה	אֲטָה
3 (plur.)	יְטָוּ	יְטָוּ
3 f.	תְּטִינָה	תְּטִינָה
2 m.	תְּטָרוֹ	תְּטָרוֹ
2 f.	תְּטִינָה	תְּטִינָה
1	נְטוֹתָה	נְטוֹתָה
Fut. apoc.	יְטָ	יְטָ
Imp.	הַטָּה (הַטָּה) נְטוֹתָה	
2 f.	(לְהָ)	הַטִּיר
2 m. (plur.)		הַטָּרוֹ
2 f.		תְּטִינָה
Part. act.	נוֹטָה	מְטָה
pass.	נוֹטָרוֹ	

Par. XX. Verb בָּרָא. 249

	Kal.	Hiphil.	Hophal.
	בָּא	הַבְּרִיא	
	בָּאָה	הַבְּרִיאָה	
	בָּאָתָה	הַבְּרִיאָתָה	
	בָּאת		
	בָּאָתִי	הַבְּרִיאָתִי	
	בָּאוֹ (בָּאָ)	הַבְּרִיאָוֹ	
	בָּאָתָם	הַבְּרִיאָתָם	
	
	בָּאָנוּ	הַבְּרִיאָנוּ	
	בוֹא		
	בוֹא (בָּא)	הַבְּרִיא	
	יְבָא	יְבִרְיא	
	קְבָרָא	קְבִּרְיא	
	קְבָרָא	קְבִּרְיא	
	קְבָרָא	קְבִּרְיא	
	אֲבָרָא	אֲבִרְיא	
	יְבָאוֹ	יְבִרְאוֹ	יְלָבָאָר
		תְּבִרְיאִינָה	תְּבִרְיאִינָה
		תְּבִרְיאָוֹ	תְּבִרְיאָוֹ
	
	נְכָרָא	נְכִירָה	
	וְיִבָּא		
		הַבְּרִיא (הַבְּרִיא) בָּוֹא (בָּא)	
		הַבְּרִיאִי	הַבְּרִיאִי
		בָּוֹאִי	
		הַבְּרִיאָוֹ	הַבְּרִיאָוֹ
	
	מְלָבָא	מְכִירָא	בָּא

	Kal. Masc.	Fem.	Fem. Segh.
Verbs final Pattahh act.	קָוַיְל (קְטַלָה)	קָטַלָה	קְטַלָת
— — pass.	קְטוֹל	קְטוֹלָה	
— Tseri act.	יִשְׁן	יִשְׁנָה	יִשְׁנָת
— Hholem act.	יִגְרֵך	יִגְרָה	
ׁ gutt. act.	זַעֲקֵך	זַעֲקָה	זַעֲקָת
ׁ gutt. act.	שַׁמְעֵך	שַׁמְעָה	שַׁמְעָת
ׁ gutt. act.	קַם	קַמָה	
ׁ gutt. act.	גַלְהֵך	גַלְהָה (גְלִיה)	
ׁ gutt. pass.	גַלְוֵך	גַלְוִיה	
	Niphal.		
regular	נִקְטָל	נִקְטָלָה	נִקְטָלָת
ׁ gutt.	נִعְמָד	נִعְמָדָה	נִעְמָדָת
ׁ עַ	נִסְבֵך	נִסְבָה	
ׁ עַר	נִקְרָם	נִקְרָמָה	
	Piel.		
regular	מִקְטָל	מִקְטָלָה	מִקְטָלָת
ׁ עַר	מִבְרָך	מִבְרָכָה	מִבְרָכָת
ׁ לְהָ	מִגְלָה	מִגְלָה	
	Poel.		
ׁ עַ	מִסּוּבֵבָה	מִסּוּבֵבָה	מִסּוּבֵבָת
	Pual.		
regular	מִקְטָלָה	מִקְטָלָת	מִקְטָלָת
	Hiphil.		
regular	מִקְטִיל	מִקְטִילָה	מִקְטִילָת
ׁ gutt.	מִעְמִיד	מִעְמִידָה	מִעְמִידָת
ׁ עַ	מִסְבֵך	מִסְבָה	
ׁ עַר	מִקְרָם	מִקְרָמָה	
	Hophal.		
regular	מִקְטָלָה	מִקְטָלָת	מִקְטָלָת
	Hithpael.		
regular	מִתְקִטָל	מִתְקִטָלָה	מִתְקִטָלָת

Plur. masc.	Kal.	Masc.	Fem.
קְטַלִּים	קְטַלָּות	Dec. VII. b.	Dec. X. XIII.
קְטַלִּים	קְטַלָּות	III. c.	X.
רְשָׁנִים	רְשָׁנָות	V. e.	XI. XIII.
רְגָרִים	רְגָרָות	III. c.	X.
צָעֲקִים	צָעֲקָות	VII.	X. XIII.
שְׁמֻעִים	שְׁמֹעָה	VII.	X. XIII.
קְמִים	קְמוֹת	I.	X.
גְּלִים	גְּלָוָת (גְּלִיּוֹת)	IX. a.	X.
גְּלִוִים	גְּלָיוֹת	III. c.	X.
Niphal.			
נְקַטְלִים	נְקַטָּות	II.	XI. XIII.
נְעַמְדִים	נְעַמְדוֹת	II.	XI. XIII.
נְסֶבִים	נְסֶבָות	VIII.	X.
נְקוּמִים	נְקוּמוֹת	III. c.	X.
Piel.			
מְקַטְלִים	מְקַטָּלוֹת	VII. c.	X. XIII.
מְבָרְכִים	מְבָרְכוֹת	VII.	X. XIII.
מְגַלִּים	מְגַלָּות	IX.	X.
Poel.			
מְסֻלְבִּים	מְסֻלְבָּות	VII. b.	X. XIII.
Pual.			
מְקַטְלִים	מְקַטָּלוֹת	II.	XI. XIII.
Hiphil.			
מְקַטְילִים	מְקַטִּילָות	I.	X. XIII.
מְעַמְדִים	מְעַמְדוֹת	I.	X. XIII.
מְסֶבִים	מְסֶבָות	VIII.	X.
מְקוּמִים	מְקוּמוֹת	III.	X.
Hophal.			
מְקַטְלִים	מְקַטָּלוֹת	II.	XI. XIII.
Hithpael.			
מְתַקְטִילִים	מְתַקְטָלוֹת	VII. c.	X. XIII.

252 Par. XXII. Verbs with suffix-pronouns. §§ 303—3 12.

Suffixes.	Sing. 1.	2 masc.	2 fem.	3 masc.	3 fem.
Kal. Praet.	קָטַלְנִי	קָטַלְךָ	קָטַלְתָּךְ	קָטַלְהִוּ	קָטַלְתָּהּ
3 f.			קָטַלְתָּךְ	קָטַלְתָּךְ	קָטַלְתָּהּ
2 m.	קָטַלְתָּנִי			—	קָטַלְתָּהּ
2 f.	קָטַלְתָּנִינִי			—	קָטַלְתָּרִי
1		—	קָטַלְתִּיךְ	קָטַלְתִּיךְ	קָטַלְתִּיהָ
3 (plur.)	קָטַלְתָּנוּ	קָטַלְתָּנוּ	קָטַלְתָּנוּ	קָטַלְתָּנוּ	קָטַלְתָּנוּ
2 m.	קָטַלְתָּנוּ	קָטַלְתָּנוּ	—	—	קָטַלְתָּנוּ
1		—	קָטַלְנוּךְ	קָטַלְנוּךְ	קָטַלְנוּךְ
Inf.	קָטַלְנִי	קָטַלְךָ	קָטַלְךָ	קָטַלְךָ	קָטַלְתָּהּ
Fut.	יָקַטְלֵנִי	יָקַטְלֵךְ	יָקַטְלֵךְ	יָקַטְלֵהּ	יָקַטְלֵהּ
3 m. with epenth.	יָקַטְלֵנִי	—	—	—	יָקַטְלֵנֶה
3 (plur.)	יָקַטְלֵנוּ	יָקַטְלֵנוּ	יָקַטְלֵנוּ	יָקַטְלֵנוּ	יָקַטְלֵנוּ
Imp.	קָטַלְנִי	—	—	קָטַלְהִוּ	קָטַלְתָּהּ
Piel	קָטַלְנִי	קָטַלְךָ	קָטַלְךָ	קָטַלְתָּהּ	קָטַלְתָּהּ
Hiph.fut.	יָקַטְיַלֵּנִי	יָקַטְיַלֵּךְ	יָקַטְיַלֵּךְ	יָקַטְיַלֵּהּ	יָקַטְיַלֵּהּ

Par. XXII. Verbs with suffix-pronouns. §§ 303—312. 253

254 Par. XXIII. Verbs "לה" with suffixes. § 313.

Suffixes.	Sing. 1.	2 masc.	3 masc.	Plur. masc.
Kal. Praet.	עֲשָׂנִי	עֲשָׂתָךְ	עֲשָׂהוּ	עֲשָׂם
3 f.	עֲשָׂתָנִי	עֲשָׂתָתֶךְ	עֲשָׂתָהוּ	עֲשָׂתָם
2 m.	עֲשָׂיתָנִי עֲשָׂיתָנִי	—	עֲשָׂירָהוּ עֲשָׂירָהוּ	עֲשָׂיתָם
1	—	עֲשָׂירָהוּ	עֲשָׂירָהוּ עֲשָׂירָהוּ	עֲשָׂיתִים
3 (plur.)	עֲשָׂלֹנִי	עֲשָׂוֹךְ	עֲשָׂוֹהוּ	עֲשָׂוֹם
Inf.	עֲשָׂתִי	עֲשָׂתָךְ	עֲשָׂהוּ עֲשָׂהוּ	עֲשָׂתָם
Fut. 3 m.	וַיַּעֲשֵׂנִי	וַיַּعֲשֵׂתָךְ	וַיַּעֲשֵׂהוּ וַיַּעֲשֵׂתָהוּ	וַיַּעֲשֵׂם
3 m. with epenth.	וַיַּעֲשֵׂנִי גַּ	וַיַּעֲשֵׂנָךְ	וַיַּעֲשֵׂנָהוּ	וַיַּעֲשֵׂם
1	—	אַעֲשֵׂנָךְ	אַעֲשֵׂהוּ	אַעֲשִׂים
3 m. (plur.)	וַיַּעֲשֵׂלֹנִי	וַיַּעֲשֵׂוֹךְ	וַיַּעֲשֵׂלֹהוּ	וַיַּעֲשֵׂוֹם
Imp. m.	עֲבָנִי	—	עֲנָהָרָה	עֲנָם
Piel. Praet. 3 m.	צָרַנִי	צָרוֹךְ	צָרָהוּ	צָרָם
Fut. 3 m.	וַיַּצְרֹנִי	וַיַּצְרֹךְ	וַיַּצְרֹהָהָרָה	וַיַּצְרֹם
3 m. with epenth. גַּ	וַיַּצְרֹנִי	וַיַּצְרֹנָךְ	וַיַּצְרֹנָהָרָה	—
Hiph. Praet.	הַכְּנִי	הַכְּבָה	הַכְּהָרָה	הַכְּפָם
Fut. with epenth. גַּ	וַיַּכְּנִי	וַיַּכְּבָה	וַיַּכְּפָה	—

Par. XXIV. Nouns with suffixes. §§ 334—340. 255

No. I. Noun masc. ending with a consonant.

Abs. (sing.)	סֹול	<i>a horse.</i>	(plur.)	סֹולִים	<i>horses.</i>
Suff. 1	סֹולִי	<i>my horse.</i>		סֹולִיִּים	<i>my horses.</i>
2 m.	סֹולֶךְ	<i>thy —</i>		סֹולֶרֶךְ	<i>thy —</i>
2 f.	סֹולֶךְ	<i>thy —</i>		סֹולֶרֶיךְ	<i>thy —</i>
3 m.	סֹולֵר	<i>his —</i>		סֹולֵר	<i>his —</i>
3 f.	סֹולֶת	<i>her —</i>		סֹולֶת	<i>her —</i>
1 (plur.)	סֹולֶנּוּ	<i>our —</i>		סֹולֶנּוּ	<i>our —</i>
2 m.	סֹולֶכְם	<i>your —</i>		סֹולֶרֶכְם	<i>your —</i>
2 f.	סֹולֶכְן	<i>your —</i>		סֹולֶרֶיכְן	<i>your —</i>
3 m.	סֹולֶם	<i>their —</i>		סֹולֶרֶהם	<i>their —</i>
3 f.	סֹולֶן	<i>their —</i>		סֹולֶרֶהן	<i>their —</i>

No. II. Noun masc. ending with a Quiescent.

Abs. (sing.)	אָב	<i>father.</i>	Abs. (sing.)	אָב	<i>father.</i>
Suff. (sing.)	אָבִי	<i>my father.</i>	Suff. (pl.)	אָבִרְנוּ	<i>our father.</i>
2 m.	אָבִיךְ	<i>thy —</i>	2 m.	אָבִרְכָם	<i>your —</i>
2 f.	אָבִיךְ	<i>thy —</i>	2 f.	אָבִרְכָן	<i>your —</i>
3 m.	אָבִוּ , אָבִיהוּ	<i>his —</i>	3 m.	אָבִיהָם	<i>their —</i>
3 f.	אָבִיהָ	<i>her —</i>	3 f.	אָבִיהָן	<i>their —</i>

No. III. Noun feminine.

Abs. (sing.)	תֹּורַתָּה	<i>a law.</i>	(plur.)	תֹּורֹותָ	<i>laws.</i>
Suff. 1	תֹּורְתִּי	<i>my law,</i>		תֹּורְתִּי	<i>my laws.</i>
2 m.	תֹּורְתָּךְ	<i>thy —</i>		תֹּורְתָּיךְ	<i>thy —</i>
2 f.	תֹּורְתָּךְ	<i>thy —</i>		תֹּורְתָּיךְ	<i>thy —</i>
3 m.	תֹּורְתָּה	<i>his —</i>		תֹּורְתִּיו	<i>his —</i>
3 f.	תֹּורְתָּה	<i>her —</i>		תֹּורְתִּיהָ	<i>her —</i>
1 (plur.)	תֹּורְתָּנּוּ	<i>our —</i>		תֹּורְתָּנּוּ	<i>our —</i>
2 m.	תֹּורְתְּכָם	<i>your —</i>		תֹּורְתְּכָם	<i>your —</i>
2 f.	תֹּורְתְּכָן	<i>your —</i>		תֹּורְתְּכָן	<i>your —</i>
3 m.	תֹּורְתָּם	<i>their —</i>		תֹּורְתִּיהָם	<i>their —</i>
3 f.	תֹּורְתָּהָן	<i>their —</i>		תֹּורְתִּיהָן	<i>their —</i>

256 Par. XXV. Nouns Masculine. §§ 345 seq.

	Sing. abs.	Const.	Light suff.	Grave suff.
DEC. I. SINGULAR. § 345.				
Horse	(a) סֹס	סֹס	סֹסִי	סֹסְכָם
	(b) גֶבּוֹר	גֶבּוֹר	גֶבּוֹרִי	גֶבּוֹרְכָם
	(c) טֶפּוֹט	טֶפּוֹט	טֶפּוֹטִי	טֶפּוֹטְכָם
God	(d) אֱלֹהָה	אֱלֹהָה	אֱלֹהִי	אֱלֹהְהָכָם

DEC. II. SINGULAR. § 347.

Blood	(a)	דַם	דַם	דַמְכָם (once)
Star	(b)	פָּרָכָב	פָּרָכָב	פָּרָכְכָם
	(c)	כּוֹבֵעַ	כּוֹבֵעַ	כּוֹבְעָכָם
	(d)	שָׁד	שָׁד	שָׁדְכָם

DEC. III. SINGULAR. § 350.

Wreath	(a)	פְּקִיד	פְּקִיד	פְּקִידָכָם
	(b)	מְלִיעַ	מְלִיעִי	מְלִיעָכָם
	(c)	קְטוֹל	קְטוֹלִי	קְטוֹלָכָם
	(d)	זְכָרוֹן	זְכָרוֹנִי	זְכָרוֹנָכָם
	(e)	חִזְיוֹן (עֲצָבוֹן)	חִזְיוֹנִי	חִזְיוֹנָכָם
	(f)	מְנוֹס	מְנוֹסִי	מְנוֹסָכָם
	(g)	אִבּוֹס	אִבּוֹסִי	אִבּוֹסָכָם
Larger	(h)	גָּדוֹל	גָּדוֹלִי	

DEC. IV. SINGULAR. § 353.

Moral	(a)	דָּבָר	דָּבָרִי	דָּבָרָכָם
Heart	(b)	לִבְבָּה	לִבְבִּי	לִבְבָּכָם
	(c)	חִכּוּם	חִכּוּמִי	חִכּוּמָכָם
	(d)	שְׁעָרָה	שְׁעָרִי	שְׁעָרָכָם
	(e)	עַמְקָה	עַמְקִי	עַמְקָכָם
	(f)	כְּנַתָּה	כְּנַתִּי	כְּנַתָּכָם
	(g)	צְבָא		

Plural abs.	Light suff.	Const.	Grave suff.
DEC. I. PLURAL.			
סִיסִים	סִיסִי	סִיסִיכֶם	סִיסִיכָם
גְבֹרִים	גְבֹרִי	גְבֹרִיכֶם	גְבֹרִיכָם
שְׁפֹטִים	שְׁפֹטִי	שְׁפֹטִיכֶם	שְׁפֹטִיכָם
אֱלֹהִים	אֱלֹהִי	אֱלֹהִיכֶם	אֱלֹהִיכָם
DEC. II. PLURAL.			
דִמִים	דִמִי	דִמִיכֶם	דִמִיכָם
פּוֹכְבִים	פּוֹכְבִי	פּוֹכְבִיכֶם	פּוֹכְבִיכָם
פּוֹכְיעִים	פּוֹכְעִי	פּוֹכְעִיכֶם	פּוֹכְעִיכָם
שְׂדִים	שְׂדִי	שְׂדִיכֶם	שְׂדִיכָם
DEC. III. PLURAL.			
פְקִידִים	פְקִידִי	פְקִידִיכֶם	פְקִידִיכָם
מְלִיצִים	מְלִיצִי	מְלִיצִיכֶם	מְלִיצִיכָם
קְטוּלִים	קְטוּלִי	קְטוּלִיכֶם	קְטוּלִיכָם
זְכַרְנוּנִים	זְכַרְנוּנִי	זְכַרְנוּנִיכֶם	זְכַרְנוּנִיכָם
חֲזִילּוֹנוֹת (חַשְׁבּוֹנוֹת)	(as Dec. X.)		
מְנוּסִים	מְנוּסִי	מְנוּסִיכֶם	מְנוּסִיכָם
אֲבוֹסִים	אֲבוֹסִי	אֲבוֹסִיכֶם	אֲבוֹסִיכָם
DEC. IV. PLURAL.			
דְבָרִים	דְבָרִי	דְבָרִיכֶם	דְבָרִיכָם
לְבָבִים	לְבָבִי	לְבָבִיכֶם	לְבָבִיכָם
חֲכָמִים	חֲכָמִי	חֲכָמִיכֶם	חֲכָמִיכָם
שְׁעָרִים	שְׁעָרִי	שְׁעָרִיכֶם	שְׁעָרִיכָם
עַמְקִים	עַמְקִי	עַמְקִיכֶם	עַמְקִיכָם
כְּנָפִים	כְּנָפִי	כְּנָפִיכֶם	כְּנָפִיכָם
צְבָאֹות	צְבָאֹה	(צְבָאֹות)	

	Sing. abs.	Const.	Light suff.	Grave suff.
(h)	קָשֵׁן	עַטְנִין (עַטְנֵן)		
(i)	אַלְעָם	אַלְעָם (אַלְעָם)	אַלְעֵי	

DEC. V. SINGULAR. § 356.

<i>Old Man</i>	(a)	זָקָן	זָקָן	זָקָנִים
<i>Foe Count</i>	(b)	חִצְרָה	חִצְרָה	חִצְרָהִים
<i>Shoulder</i>	(c)	פֶּהֶף	פֶּהֶף	פֶּהֶףִים
	(d)	כְּבֵד	כְּבֵד (כְּבֵד)	כְּבֵדִים

DEC. VI. SINGULAR. A class. § 359.

<i>King</i>	(a)	מֶלֶךְ (מֶלֶךְ)	מֶלֶךְ	מֶלֶכִים
<i>Youth</i>	(b)	גַּעַר	גַּעַר	גַּעֲרִים
<i>Seed</i>	(c)	זָרָע (זָרָע)	זָרָעִי	זָרָעִים

E class.

<i>Book</i>	(d)	סִפְרָה	סִפְרָה	סִפְרִים
	(e)	קֶבֶר	קֶבֶר	קֶבְרִים
	(f)	תֶּלֶק	תֶּלֶק	תֶּלְקִים
	(g)	חֶלֶד	חֶלֶד	חֶלְדִּים
<i>Eternity</i>	(h)	גִּזְחָה	גִּזְחָה	גִּזְחָהִים

O class.

<i>Morning</i>	(i)	בָּקָר	בָּקָר	בָּקָרִים
	(j)	קַמְץ	קַמְץ	קַמְצִים
<i>Work</i>	(k)	פְּעָל	פְּעָל (פְּעָלִי)	פְּעָלִים
<i>Sanctuary</i>	(l)	קָדְשָׁה	קָדְשָׁה	קָדְשָׁהִים

Plural abs.	Light suff.	Const.	Grave suff.
עָשְׂנִים	עָשֵׂנִי	עָשֵׂנִי	עָשְׂנִיכֶם
צְלָעִים	צְלָעִי	צְלָעִי	צְלָעִיכֶם

DEC. V. PLURAL.

זָקְנִים	זָקָנִי	זָקָנִי	זָקָנִיכֶם
חַצְרִים	חַצְרִי	חַצְרִי	חַצְרִיכֶם
בִּתְחֻפּוֹת (as Dec. XI.)			
בְּבִידִים	בְּבִידִי	בְּבִידִי	בְּבִידִיכֶם

DEC. VI. PLURAL. A class:

מֶלֶכִים	מֶלֶכִי	מֶלֶכִי	מֶלֶכִיכֶם
נֶעֱרִים	נֶעֱרִי	נֶעֱרִי	נֶעֱרִיכֶם
זָרִעים	זָרָעִי	זָרָעִי	זָרָעִיכֶם

E class.

סְפִירִים	סְפִירִי	סְפִירִי	סְפִירִיכֶם
קְבָרִים	קְבָרִי	קְבָרִי	קְבָרִיכֶם
חַלְקִים	חַלְקִי (חָאֲרִי)	חַלְקִי	חַלְקִיכֶם
חַלְדִּים	חַלְדִּי	חַלְדִּי	חַלְדִּיכֶם
נְצָחִים	נְצָחִי	נְצָחִי	נְצָחִיכֶם

O class.

בְּקָרִים	בְּקָרִי	בְּקָרִי	בְּקָרִיכֶם
קְמַצִּים	קְמַצִּי	קְמַצִּי	קְמַצִּיכֶם
פְּעַלִים	פְּעַלִי	פְּעַלִי	פְּעַלִיכֶם
קְדָשִׁים	קְדָשִׁי	קְדָשִׁי	קְדָשִׁיכֶם

Death

Segholates of roots עַזְעַזְעַזְ and עַזְעַזְעַזְ			
(m) מִותָה	const.	עַזְרָר (p)	const. plur. עַזְרָר (p)
(n) תֹזֶק	—	דֵיד (g)	דֵיד (g)
(o) חִיל	—	שׁוֹר (r)	שׁוֹר (r)

Fruit

Segholates of roots لְחַזְקַיְהַ			
(p) פְרִי (פְרִיר)	const.	לְחַזְקַיְהַ (t)	לְחַזְקַיְהַ (t)

*Name**Enemy**Tree*

DEC. VII. SINGULAR. § 371.				
	Sing. abs.	Const.	Light suff.	Grave suff.
(a)	שֵם	שֵם (שֵם)	שֵמֵר	שֵמְכָם
(b)	אוֹרֵב	אוֹרֵב	אוֹרֵבִי	אוֹרֵבְכָם
(c)	מִקְטָל	מִקְטָל	מִקְטָלִי	מִקְטָלְכָם
(d)	מִזְבֵחַ	מִזְבֵחַ	מִזְבֵחִי	מִזְבֵחְכָם
(e)	מִקְלָל	מִקְלָל	מִקְלֵי	מִקְלְכָם
(f)	מִפְתָחַ	מִפְתָחַ	מִפְתָחָה	—
(g)	עַץ	עַץ	עַצִי	עַצְכָם
(h)	אַשְׁכָל	—	—	—

*Sea**Heart**Law*

DEC. VIII. SINGULAR. § 374.				
	Sing. abs.	Const.	Light suff.	Grave suff.
(a)	ים	ים (ים)	ימֵי	ימְכָם
(b)	אַף	אַף	אֲפֵי	אֲפְכָם
(c)	מַד	מַד	מְדֵי	מְדָכָם
(d)	לֵב	לֵב (לְבָד-)	לְבֵי	לְבָכָם
(e)	חָק	חָק (חָק-)	חֲקֵי	חֲקָכָם
(f)	עַז	עַז (עָז-)	עֲזֵי (עָז-)	עֲזָכָם
(g)	גַמְל	גַמְל	גְמֵנִי	גְמַנְכָם
(h)	מְגַן	מְגַן	מְגֵנִי	מְגַנְכָם
(i)	חֵרִי	חֵרִי	חֵרִי	חֵרְכָם

Deer

DEC. IX. SINGULAR. § 377.				
	Sing. abs.	Const.	Light suff.	Grave suff.
(a)	חַזָה	חַזָה	חַזֵי	חַזְכָם
(b)	שְׁדָה	שְׁדָה	שְׁדֵי	שְׁדָכָם

Segholates of לְנָה continued.

(n)	תְּلִי	תְּלִי (n)	תְּלִיר (v)	תְּלִיר (v)
	תְּלִירים	—	תְּלִיר (v)	תְּלִיר (v)

Inf. Segholates.

(z)	בְּאַר	—	בְּאַר (z)	בְּאַר (z)
	דְּבַשׁ	const.	דְּבַשׁ	דְּבַשׁ

פְּעַמּוֹ, פְּעַם (aa) קְטַלְנוּ, קְטַל (bb) שְׂכַמּוֹ — שְׂכַם — שְׂכַם (y).

DEC. VII. PLURAL.

Plural abs.	Light suff.	Const.	Grave suff.
שְׁמוֹת	שְׁמוֹתִי	שְׁמוֹתִיכֶם	שְׁמוֹתִיכֶם
אוֹבִים	אוֹבִי	אוֹבִיכֶם	אוֹבִיכֶם
מְקֻטְלִים	מְקֻטְלִי	מְקֻטְלִיכֶם	מְקֻטְלִיכֶם
מְזֻבְחֹות	מְזֻבְחֹתִי	מְזֻבְחֹתִיכֶם	מְזֻבְחֹתִיכֶם
מְקֻלּוֹת	(as Dec. XIII).		
מְפַתְּחִים			
עַצִּים	עַצֵּי	עַצֵּי	עַצֵּיכֶם
אַשְׁפְּלוֹת			אַשְׁפְּלוֹתִיכֶם

DEC. VIII. PLURAL.

וַיָּמִים	וַיָּמִי	וַיָּמִיכֶם
אֲפִים	אֲפִי	אֲפִיכֶם
מְדִים	מְדִי	מְדִיכֶם
לְבּוֹתָה	לְבּוֹתִי	לְבּוֹתִיכֶם
חֲקִים	חֲקִי	חֲקִיכֶם
גְּמַלִּים	גְּמַלִּי	גְּמַלִּיכֶם
מְגַנִּים	מְגַנִּי	מְגַנִּיכֶם
חַיִים	חַיִּי	חַיִיכֶם

DEC. IX. PLURAL.

חַזִּים	חַזִּי	חַזִּיכֶם
שְׁדִים	שְׁדִי	שְׁדִיכֶם

	Sing. abs.	Comet.	Light suff.	Grave suff.
DEC. X. SINGULAR. § 380.				
(a)	תּוֹרָה	תּוֹרָת	תּוֹרָתִי	תּוֹרָתֶם
(b)	בְּתוּלָה	בְּתוּלָת	בְּתוּלָתִי	בְּתוּלָתֶם

DEC. XI. SINGULAR. § 383.

<i>Year</i>	(a)	שָׁנָה	שָׁנִית	שָׁנִיתֶם
<i>Sleep</i>	(b)	שָׁנָה	שָׁנִית	שָׁנִיתֶם
<i>Piety</i>	(c)	צְדָקָה	צְדָקָת	צְדָקָתֶם
	(d)	חַטֹּאת	חַטֹּאתִי	חַטֹּאתֶם
	(e)	עֲגָלָה	עֲגָלָת	עֲגָלָתֶם
	(f)	מִמְלָכָה	מִמְלָכָת	מִמְלָכָתֶם (etc.) as Dec. XIII.
	(g)	מִטְפָּחָה	מִטְפָּחָת	מִטְפָּחָתֶם (etc.) as Dec. XIII.

DEC. XII. SINGULAR. § 387.

<i>Queen</i>	(a)	מַלְכָה	מַלְכָת	מַלְכָתֶם
	(b)	שְׂמֵלָה	שְׂמֵלָת	שְׂמֵלָתֶם
<i>Ghame</i>	(c)	חַרְפָּה	חַרְפָּת	חַרְפָּתֶם
<i>Desert</i>	(d)	חַרְבָּה	חַרְבָּת	חַרְבָּתֶם
	(e)	גַּנְעָרָה	גַּנְעָרָת	גַּנְעָרָתֶם

DEC. XIII. SINGULAR. § 390.

(a)	מִסְגָּרָת	מִסְגָּרָת	מִסְגָּרָתִי	מִסְגָּרָתֶם
(b)	גִּבְرָת	גִּבְרָת	גִּבְרָתִי	גִּבְרָתֶם
(c)		אַשְׁתָּה	אַשְׁתָּהִי	אַשְׁתָּהֶם (אַשְׁתָּה)
(d)	כְּנֻנָּה (קְנֻנָּה)	כְּנֻנָּת	כְּנֻנָּתִי	כְּנֻנָּתֶם
(e)	נְחַתָּה	נְחַתָּת	נְחַתָּתִי	נְחַתָּתֶם
(f)		לְכָתָה	לְכָתָתִי	לְכָתָתֶם
(g)		שְׁבָתָה	שְׁבָתָתִי	שְׁבָתָתֶם
(h)		קְחָתָה	קְחָתָתִי	קְחָתָתֶם

Sing. abs.	Const.	Light suff.	Grave suff.
DEC. X. PLURAL.			
תּוֹרָות	תּוֹרָתִי	תּוֹרָתִיכֶם	תּוֹרָתִיכֶם
בְּתוּלָות	בְּתוּלָתִי	בְּתוּלָתִיכֶם	בְּתוּלָתִיכֶם
DEC. XI. PLURAL.			
שְׁנָוֹת	שְׁנָוֹתִי	שְׁנָוֹתִיכֶם	שְׁנָוֹתִיכֶם
שְׁנָוֹת	שְׁנָוֹתִי	שְׁנָוֹתִיכֶם	שְׁנָוֹתִיכֶם
צְדֻקָּות	צְדֻקָּותִי	צְדֻקָּותִיכֶם	צְדֻקָּותִיכֶם
חַטָּאתָות	חַטָּאתָתִי	חַטָּאתָתִיכֶם	חַטָּאתָתִיכֶם
עֲגָלוֹת	עֲגָלוֹתִי	עֲגָלוֹתִיכֶם	עֲגָלוֹתִיכֶם
DEC. XII. PLURAL.			
מְלָכוֹת	מְלָכוֹתִי	מְלָכוֹתִיכֶם	מְלָכוֹתִיכֶם
שְׁמָלוֹת	שְׁמָלוֹתִי	שְׁמָלוֹתִיכֶם	שְׁמָלוֹתִיכֶם
חַרְפָּות	חַרְפָּותִי	חַרְפָּותִיכֶם	חַרְפָּותִיכֶם
חַרְבָּות	חַרְבָּותִי	חַרְבָּותִיכֶם	חַרְבָּותִיכֶם
נָעָרוֹת	נָעָרוֹתִי	נָעָרוֹתִיכֶם	נָעָרוֹתִיכֶם
DEC. XIII. PLURAL.			
מִסְגָּרוֹת	מִסְגָּרוֹתִי	מִסְגָּרוֹתִיכֶם	מִסְגָּרוֹתִיכֶם
מִסְגָּרוֹת	מִסְגָּרוֹתִי	מִסְגָּרוֹתִיכֶם	מִסְגָּרוֹתִיכֶם
מִתְהַנְּנוֹת	מִתְהַנְּנוֹתִי	מִתְהַנְּנוֹתִיכֶם	מִתְהַנְּנוֹתִיכֶם

Sing. abs.	Dual abs.	Const.	Sing. abs.	Dual abs.	Const.
	I.		צָהָר	צָהָרִים	
יּוֹם	יוֹמִים		עַיִן	עַיִנִים	עַיִנִי
רְבָות	רְבָותִים		לְחֵזִים	לְחֵזִים	
	II.			VII.	
יָד	יָדִים			מָזְנִי	מָזְנִים
	מֶלֶכְתִּים			VIII.	
טֻבּוֹעַ	טֻבּוֹעִים		בַּפְּנִים	בַּפְּנִים	בַּפְּנִי
	IV.		שְׁנִים	שְׁנִים	שְׁנִי
כְּנָתָת	כְּנָתִים			X.	
	חָלֵצִים		אַמְתָּה	אַמְתָּהִים	
	V.			XI.	
צָקָב	צָקָבִים		טְפֵה	טְפֵהִים	טְפֵהִי
			פְּאָה	פְּאָהִים	פְּאָהִי
	VI.			XII.	
A	רָגָל		יְרִפְחָה	יְרִפְחָהִים	יְרִפְחָהִי
E	בָּרֶךְ		רָקָמָה	רָקָמָהִים	רָקָמָהִי
O	מְתָנָה			XIII.	
	נְגָלָה		נְחַשְׁתָּה	נְחַשְׁתָּהִים	נְחַשְׁתָּהִי

(A) Cardinals etc. from 1 to 10.

No.	Signs.	Masc. abs.	Const.	Fem. abs.	Const.	Ordinals.
1	א	אחד (חד)	אחד	אחדת	אחדת	שְׁנִי
2	ב	שְׁנַיִם	שְׁנֵי	שְׁנָתִים	שְׁנָתִי	שְׁלִישִׁי
3	ג	שְׁלֹשֶׁה	שְׁלֹשֶׁת	שְׁלֹשִׁין	שְׁלֹשִׁין	רְבִיעִי
4	ד	אֲרַבְעָה	אֲרַבְעָת	אֲרַבְעָה	אֲרַבְעָה	חֲמִשִּׁי (תְּמִשִּׁי)
5	ה	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשָּׁה	חֲמִשָּׁה	שְׁשִׁי
6	ו	שְׁשָׁה	שְׁשָׁת	שְׁשִׁין	שְׁשִׁין	שְׁבִיעִי
7	ז	שְׁבֻעָה	שְׁבֻעָת	שְׁבֻעָה	שְׁבֻעָה	שְׁמִינִי
8	ח	שְׁמִינָה	שְׁמִינָת	שְׁמִינָה	שְׁמִינָה	תְּשִׁיעִי
9	ט	תְּשִׁיעָה	תְּשִׁיעָת	תְּשִׁיעָה	תְּשִׁיעָה	עֲשִׂירִי
10	י	עֲשִׂירָה	עֲשִׂירָת	עֲשִׂירָה	עֲשִׂירָה	

(B) Cardinals from 11 to 19.

		Masculine.	Feminine.
11	יא	אחד עֲשָׂרָה	אַחַת עֲשָׂרָה
12	יב	עֲשָׂרָה עֲשָׂרָה	עֲשָׂרִים עֲשָׂרָה
	etc.		

(C) Cardinals from 20 to 90.

20	כ	עָשָׂרִים	40	מ	אֲרַבְעִים
30	ל	שְׁלִשִׁים	50	נ	צְהִמִּים
	etc.				

(D) Hundreds.

100	ק	מֵאוֹת	300	שׁ	שְׁלֹשִׁים מֵאוֹת
200	ר	מֵאוֹת	400	ת	אֲרַבְעִים מֵאוֹת
	etc.				

(E) Thousands.

1,000	א	אֶלְף	3,000	ג	שְׁלֹשִׁים אֶלְפִּים
2,000	ב	אֲרַבְעָה אֶלְפִּים	4,000	ד	אֲרַבְעָה אֶלְפִּים
	etc.				

Verb Reg.	אָכַל	יִשְׁבֶּן	I.
	פָּאֵן	פָּאֵן	KAL.
PRAET. 3 m.	קָטַל גַּםְדָּעַ זָעַק	שָׁמַע אָכַל	יִשְׁבַּב
3 f.	קָטַלְתָּה עַמְּדָה שָׁמַעַת זָעַקְתָּה	אָכַלְתָּה שָׁמַעַת אָכַלְתָּה	יִשְׁבַּת
2 m.	קָטַלְתָּךְ עַמְּדָךְ שָׁמַעַת זָעַקְתָּךְ	אָכַלְתָּךְ שָׁמַעַת אָכַלְתָּךְ	יִשְׁבַּת
3 (pl.)	קָטַלְוּ עַמְּדוּ שָׁמַעוּ זָעַקוּ	אָכַלְוּ שָׁמַעוּ זָעַקוּ	יִשְׁבַּב
2 m.	קָטַלְתָּם עַמְּדָתָם שָׁמַעַתָּם זָעַקְתָּם	אָכַלְתָּם עַמְּדָתָם שָׁמַעַתָּם זָעַקְתָּם	יִשְׁבַּבְתָּם
INF. abs.	קָטֹל עַמְּדָעַ זָעַקְעַ	אָכֹל שָׁמַעַעַ זָעַקְעַ	יִשְׁבּוּבָה
const.	קָטֹל עַמְּדָעַ זָעַקְעַ	אָכַל שָׁמַעַעַ זָעַקְעַ	יִשְׁבּוּבָה
FUT. 3 m.	יָקַטְלַ יָעַמְדַּ זָעַקְעַ	יָאַכְלַ שָׁמַעַעַ זָעַקְעַ	יִשְׁבּוּבָה
2 m.	יָקַטְלַ תָּעַמְדַּ זָעַקְעַ	הָאַכְלַ תָּעַמְדַּ זָעַקְעַ	תִּשְׁבּוּבָה
3 (pl.)	יָקַטְלַוּ יָעַמְדוּ זָעַקוּ	יָאַכְלַוּ יָעַמְדוּ זָעַקוּ	יִשְׁבּוּבָה
3 f.	יָקַטְלַנָּה תָּעַקְנָה זָעַקְנָה תִּשְׁבּוּבָה תְּעַמְדָּנָה תִּקְטְּלָנָה	יָאַכְלַנָּה תָּעַקְנָה זָעַקְנָה תִּשְׁבּוּבָה תְּעַמְדָּנָה תִּקְטְּלָנָה	תִּשְׁבּוּבָה
IMP. 2 m.	קָטַל עַמְּדָעַ זָעַקְעַ	אָכַל שָׁמַעַעַ זָעַקְעַ	שָׁבָב
2 f.	קָטַלְיָ עַמְּדָיָ זָעַקְיָ	אָכַלְיָ שָׁמַעַיָּ זָעַקְיָ	שָׁבָר
PART. act.	קָוטַל עַמְּדָעַ זָעַקְעַ	אוֹכְלַ שָׁמַעַעַ זָעַקְעַ	יוֹשָׁבָב
pass.	קָטֹל עַמְּדָעַ זָעַקְעַ	אָכֹל שָׁמַעַעַ זָעַקְעַ	יִשְׁבּוּבָה
NIPHAL.			
PRAET. 3 m.	גַּנְקָטַל גַּנְעַמְדָּ גַּנְעַזְעַקְעַ	גַּנְאַכְלַ גַּנְשָׁמַעַ גַּנְזָעַקְעַ	נוֹשָׁבָב
2 m.	גַּנְקָטְלַתְּ גַּנְעַמְדָּתְּ גַּנְעַזְעַקְעַתְּ	גַּנְאַכְלְתַּתְּ גַּנְשָׁמַעַתְּ גַּנְזָעַקְעַתְּ	נוֹשָׁבְתָה
INF.	הַקְּטִיל הַעֲמִידָה	הַקְּטִיל הַשְּׁמִיעָה	הַנוֹּשָׁבָב
FUT.	יָקְטִיל יָעַמְדַּה	יָאַכְלַה יָעַמְדַּה	יִוֹשְׁבּוּבָה
IMP.	הַקְּטִיל הַעֲמִידָה	הַשְּׁמִיעָה זָעַקְעַקְעַ	הַנוֹּשָׁבְבָה
PART.	גַּנְאַכְלַ גַּנְעַמְדָּ גַּנְקָטַל	גַּנְשָׁמַעַ גַּנְזָעַקְעַקְעַ	נוֹשָׁבָב

NIPHAL.

גַּנְשָׁ	נִמְצָא	נְכֻזָּן	נְקֻדָּם	נֶסֶב	גַּנְגַּלְהָ
הַגְּלֹתָ	גַּנְמַצְאָת	גַּבְינְוֹתָ	גַּקְוִימֹתָ	גַּסְפּוֹתָ	גַּגְלִילִיתָ
הַגְּלֹתָ	הַמְּצָא	הַבּוֹן	הַקּוֹם	הַסְּבָבָ	הַגְּלִילָה
הַגְּלֹתָ	יִמְצָא	יְבוֹן	יְקֻלָּם	יִסְבֵּט	יִמְצָלָה
הַגְּלֹתָ	הַמְּצָא	הַבּוֹן	הַקּוֹם	הַסְּבָבָ	הַהֲגִילָה
הַגְּלֹתָ	נִמְצָא	נְכֻזָּן	נְקֻדָּם	נֶסֶב	נִגְלָה

Verb Reg.	בָּ	גֻּטְ	בָּ	גֻּטְ	בָּ	גֻּטְ	פָּ	לִפְ
PIEL.								
PRAET.	קַטֵּל	עַמְדָה	בָּרֶךְ	שְׁמֹעַ	אָכֵל	לִשְׁבָּב		
INF.	קַטֵּל	עַמְדָה	בָּרֶךְ	שְׁמֹעַ	אָכֵל	לִשְׁבָּב		
FUT.	יַקְטֵל	יַעֲמֹד	יַבְרֹךְ	יִשְׁמֹעַ	יִאָכֵל	לִשְׁבָּב		
PART.	מַאֲכֵל	מַעֲמֵד	מַבְרָךְ	מַשְׁמֵעַ	(שְׁמֹעַ)	מִלְשָׁבָב		

PUAL.

PRAET.	קָטֵל	עַמְדָה	בָּרֶךְ	שְׁמֹעַ	אָכֵל	יָשַׁב
INF.	קָטֵל	עַמְדָה	בָּרֶךְ	שְׁמֹעַ	אָכֵל	יָשַׁב
FUT.	וְקָטֵל	וְעַמְדָה	וְבָרֶךְ	וְשְׁמֹעַ	וְאָכֵל	וְיָשַׁב
PART.	מִקְטָל	מִעַמְדָה	מִבָּרֶךְ	מִשְׁמֹעַ	מִאָכֵל	מִיָּשַׁב

HIPHIL.

PRAET.	הוֹשִׁיב	הָאָכַל	הַשְׁמִיעַ	הַזּוֹעֵק	הַעֲמִיד	הַקְטִיל
2 m.	הוֹשַׁבְתָּה	הָאָכְלָתָה	הַשְׁמַעַתָּה	הַזּוֹעֲקָתָה	הַעֲמִידָתָה	הַקְטִילָתָה
INF.	הוֹשִׁיב	הָאָכַל	הַשְׁמִיעַ	הַזּוֹעֵק	הַעֲמִיד	הַקְטִיל
FUT.	יוֹשִׁיב	יָאָכַל	יְשִׁמְעַ	יְזֹעֵק	יְעַמֵּיד	יְקַטֵּיל
PART.	מוֹשִׁיב	מָאָכֵל	מְשִׁמְעֵ	מְזֹעֵק	מְעַמֵּיד	מְקַטֵּיל
			(Imp. הַשְׁמִיעַ)			

HOPHAL.

PRAET.	הָאכַל	הָשְׁמָעַ	הַזּוֹעַק	הַזּוֹעַק	הַזּוֹעַק	הַזּוֹעַק	הַזּוֹעַק
INF.	הָאכַל	הָשְׁמָעַ	הַזּוֹעַק	הַזּוֹעַק	הַזּוֹעַק	הַזּוֹעַק	הַזּוֹעַק
FUT.	יָאכַל	יִשְׁמַע	יִזּוֹעַק	וַיַּעֲמֹד	וַיַּעֲמֹד	וַיַּעֲמֹד	וַיַּעֲמֹד
PART.	מָאכֵל	מְשֻׁמָּעַ	מְזּוֹעַק	מְעַבֵּד	מְקַטֵּל	מְיַשֵּׁב	מְיַשֵּׁב

לֹא	עַ	אֶלְ	פָּנִים	לֹה
PIEL (Poel, Polel).				
	Poel.		Polel.	
וַיְמַצֵּן	מִצָּא	סָבֵב	קָוָם	גָּלַה
וַיְמַצֵּן	מִצָּא	סָבֵב	קָוָם	גָּלוֹת
וַיְמַצֵּן	יִמְצֵא	יִסְבֶּב	יִקְרָם	יִגְלֶה
וַיְמַצֵּן	מִמְצֵא	מִסְבֶּב	מִקְרָם	מִגְלֶה
(Imp. <i>wanting.</i>)				

לֹה	עַ	אֶלְ	פָּנִים	לֹה
PUAL (Poal, Polal).				
	Poal.		Polal.	
וַיְמַצֵּן	מִצָּא	סָבֵב	קָוָם	גָּלַה
וַיְמַצֵּן	מִצָּא	סָבֵב	קָוָם	גָּלוֹת
וַיְמַצֵּן	יִמְצֵא	יִסְבֶּב	יִקְרָם	יִגְלֶה
וַיְמַצֵּן	מִמְצֵא	מִסְבֶּב	מִקְרָם	מִגְלֶה
(Imp. <i>wanting.</i>)				

הִגְלָה	הַמְצִיא	הַקִּים	הַסְּבָב	הַגְּלִילָה
הַגְּלִילָה	הַמְצָאָת	הַקְּרִימָה	הַסְּבָבוֹת	הַגְּלִילָה
הַגְּלִילָה	הַמְצִיא	הַקִּים	הַסְּבָב	הַגְּלִילָה
יִגְלֶה	יִמְצֵיא	יִקְרָם	יִסְבֶּב	יִגְלֶה
יִגְלֶה	מִמְצֵיא	מִקְרָם	מִסְבֶּב	מִגְלֶה
(Imp. <i>wanting.</i>)				

הִגְלָה	הַמְצִיא	הַקִּים	הַסְּבָב	הַגְּלִילָה
הַגְּלִילָה	הַמְצָאָת	הַקְּרִימָה	הַסְּבָבוֹת	הַגְּלִילָה
יִגְלֶה	יִמְצֵיא	יִקְרָם	יִסְבֶּב	יִגְלֶה
יִגְלֶה	מִמְצֵיא	מִקְרָם	מִסְבֶּב	מִגְלֶה
(Imp. <i>wanting.</i>)				

	Verb Reg.	" Gutt.	" Gutt.	" Gutt.	פָּא	" סְא. I.
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HITHPAEL.

PRAET.	הִתִּישֶׁבּ הִתְאַכֵּל	הִשְׁתַּמְעַתְּבָרְךּ	הִתְעַמֵּדּ	הִתְקַטֵּלּ		
INF.	הִתִּישֶׁבּ	הִתְאַכֵּל	הִשְׁתַּמְעַתְּבָרְךּ	הִתְעַמֵּדּ	הִתְקַטֵּלּ	
FUT.			וַיִּתְיַשֵּׁבּ	וַיְאַכֵּלּ	וַיִּשְׁתַּמְעַתְּבָרְךּ	וַיִּתְعַמֵּדּ
PART.	מִתִּישֶׁבּ	מִתְאַכֵּלּ	מִשְׁתַּמְעַתְּבָרְךּ	מִתְעַמֵּדּ	מִתְקַטֵּלּ	

The student who has acquired any good degree of facility in the Hebrew forms, will be able easily to make them all out from the above *Synopsis*, which exhibits to his eye all the leading ones. Verbs יְ are discontinued in most of the derived conjugations, merely because they coincide exactly with Verbs *Ayin Vav*. The Imper. mode is not generally inserted after Niphal, because it coincides, in its *first* form, exactly with the Infinitive. In the few cases where it differs, it is inserted in small type at the bottom.

לְהַ	אָ	עֲ	לְ	פָּ	קָ	וְ	יִ
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HITHPAEL.

הַתְּגַלֵּה הַתְּמַצֵּא הַתְּקֻוִּים הַתְּנוּלֵל הַתְּנִגְשׁ חַטִּיטֵב
 הַתְּגַלּוֹת הַתְּמַצְּא הַתְּקֻוִּים הַתְּנוּלֵל הַתְּנִגְשׁ חַטִּיטֵב
 יְתַגֵּלֶה יְתַמְּצֵא יְתַקּוּם יְתַנוּלֶל יְתַנְּגֵשׁ יְתַטִּיטֵב
 מְתַגֵּלֶה מְתַמְּצֵא מְתַקּוּם מְתַנוּלֶל מְתַנְּגֵשׁ מְתַטִּיטֵב
 (הַתְּגַלֵּה)

If the student will be faithful to himself, and practise for a few weeks, after he has made some tolerable progress in the knowledge of forms, the declining of all the verbs in Kal, on one day; those in Niphal, the next; and so of the rest; and keep on repeating this practice until he can readily and accurately distinguish all the different forms of the different verbs under the same conjugation, he will in the end be very amply and satisfactorily repaid for his labour.

SYNOPTICAL VIEW

OF ALL THE CONJUGATIONS OF THE HEBREW VERBS.

Verb Reg.	קָטַל	עִמָּד	זַעֲקָה	שְׁמֹעַ	אָכֵל	יָשַׁב	יְתַבֵּךְ	נָגֵשׁ	סָבֶב	קָם	בָּן	מִצָּא	גָּלְהָ	
PRAET. 3 m.	קָטַל	עִמָּד	זַעֲקָה	שְׁמֹעַ	אָכֵל	יָשַׁב	יְתַבֵּךְ	נָגֵשׁ	סָבֶב	קָם	בָּן	מִצָּא	גָּלְתָּה	
3 f.	קָטַלְתָּה	עִמָּדָה	זַעֲקָה	שְׁמֹעָה	אָכְלָה	יָשַׁבָּה	יְתַבֵּךְ	נָגֵשָׂה	סָבָה	קָמָה	בָּנָה	מִצָּאָה	גָּלְתָּה	
2 m.	קָטַלְתָּה	עִמָּדָה	זַעֲקָה	שְׁמֹעָה	אָכְלָה	יָשַׁבָּה	יְתַבֵּךְ	נָגֵשָׂה	סָבָה	קָמָתָה	בָּנָתָה	מִצָּאָתָה	גָּלְתָּתָה	
3 (pl.)	קָטַלְוּ	עִמָּדָה	זַעֲקָה	שְׁמֹעָה	אָכְלָה	יָשַׁבָּה	יְתַבֵּךְ	נָגֵשָׂה	סָבָה	קָמָרָה	בָּנָרָה	מִצָּאָרָה	גָּלְתָּרָה	
2 m.	קָטַלְתָּם	עִמָּדָה	זַעֲקָה	שְׁמֹעָה	אָכְלָה	יָשַׁבָּה	יְתַבֵּךְ	נָגֵשָׂה	סָבָה	קָמָתָם	בָּנָתָם	מִצָּאָתָם	גָּלְתָּתָם	
INF.	abs.	קָטַלְוּ	עִמָּד	זַעֲקָה	שְׁמֹעַ	אָכְלָה	יָשַׁבָּה	נָגֵשׁ	סָבָב	קָם	בָּן	מִצָּא	גָּלְהָ	
const.		קָטַלְוּ	עִמָּד	זַעֲקָה	שְׁמֹעַ	אָכְלָה	יָשַׁבָּה	נָגֵשׁ	סָבָב	קָם	בָּן	מִצָּא	גָּלְהָ	
FUT.	3 m.	יָקַטְלָה	יַעֲמַד	יַזְעַקְה	יַשְׁמַעַה	יַאֲכֵלָה	יַיְשַׁבָּה	יַגְשֵׁשָׂה	יַסְבֵּבָה	יַקְוִם	יַבְנֵי	יַמְצֵא	יַגְלֵה	
2 m.	תַּקְטַלְתָּה	תַּעֲמַדָּה	תַּזְעַקְתָּה	תַּשְׁמַעַתָּה	תַּאֲכַלָּתָה	תַּיְשַׁבָּתָה	תַּגְשֵׁשָׂתָה	תַּסְבֵּבָתָה	תַּקְבוּנָה	תַּחֲמַזָּה	תַּבְנֵי	תַּמְצֵא	תַּגְלֵי	
3 (pl.)	יַקְטַלְוּ	יַעֲמַדָּה	יַזְעַקְוּ	יַשְׁמַעַוּ	יַאֲכֵלָוּ	יַיְשַׁבָּוּ	יַגְשֵׁשָׂוּ	יַסְבֵּבָוּ	יַקְוִמוּ	יַבְנֵינוּ	יַמְצֵאוּ	יַגְלֵנוּ	תַּגְלֵינָה	
3 f.	תַּקְטַלְנָה	תַּעֲמַדָּה	תַּזְעַקְנָה	תַּשְׁמַעַנָּה	תַּאֲכַלָּנָה	תַּיְשַׁבָּנָה	תַּגְשֵׁשָׂנָה	תַּסְבֵּבָנָה	תַּקְוִמָּנָה	תַּחֲמַזָּנָה	תַּבְנֵינָה	תַּמְצֵאנָה	תַּגְלֵינָה	
IMP.	2 m.	קָטַלְוּ	עִמָּד	זַעֲקָה	שְׁמֹעַ	אָכֵלָה	יָשַׁבָּה	נָגֵשׁ	סָבֶב	קָם	בָּין	מִצָּא	גָּלְהָ	
2 f.	קָטַלְוּ	עִמָּדָה	זַעֲקָה	שְׁמֹעָה	אָכְלָה	יָשַׁבָּה	נָגֵשׁ	סָבֶבָּה	קָוִימָה	בָּיןָה	מִצָּאָה	גָּלְלָה		
PART.	act.	קוֹטַלְוּ	עוֹמֵד	זַעֲקָה	שְׁמֹעַ	אָכְלָה	יָשַׁבָּה	נָגֵשׁ	סָבֶבָּה	קָם	בָּן	מִצָּאָה	גָּלְלָה	
pass.	קוֹטַלְוּ	עִמָּד	זַעֲקָה	שְׁמֹעַ	אָכְלָה	יָשַׁבָּה	נָגֵשׁ	סָבֶבָּה	קָם	בָּן	מִצָּאָה	גָּלְלָה		
KAL.														
PRAET. 3 m.	גָּנְקַטְלָה	גָּנְעַמְדָה	גָּנְזַעְקָה	גָּנְשְׁמַעַה	גָּנְאָכֵלָה	גָּנְלָשָׁבָה	גָּנְטַבָּה	גָּנְגֵשׁ	גָּנְסָבָה	גָּנְקָוָם	גָּנְבָּוָן	גָּנְמַצְאָה	גָּנְגֵלָה	
2 m.	גָּנְקַטְלָתָה	גָּנְעַמְדָתָה	גָּנְזַעְקָתָה	גָּנְשְׁמַעַתָּה	גָּנְאָכְלָתָה	גָּנְלָשְׁבָתָה	גָּנְטַבָּתָה	גָּנְגֵשָׁתָה	גָּנְסַבָּתָה	גָּנְקָוָתָה	גָּנְבָּוָתָה	גָּנְמַצְאָתָה	גָּנְגֵלָתָה	
INF.	הַקְטַלְלָה	הַעֲמַדָּה	הַזְעַקְתָּה	הַשְׁמַעַתָּה	הַאֲכַלָּתָה	הַיְשַׁבָּתָה	הַגְשֵׁשָׁתָה	הַסְבָּוָתָה	הַקְוּמוֹתָה	הַבְּנוֹתָה	הַגְלֹלוֹתָה	הַמְצֵאָה	הַגְלֵלָה	
FUT.	הַקְטַלְלָה	הַעֲמַדָּה	הַזְעַקְתָּה	הַשְׁמַעַתָּה	הַאֲכַלָּתָה	הַיְשַׁבָּתָה	הַגְשֵׁשָׁתָה	הַסְבָּוָתָה	הַקְוּמוֹתָה	הַבְּנוֹתָה	הַגְלֹלוֹתָה	יַמְצֵאָה	יַגְלֵלָה	
IMP.	הַקְטַלְלָה	הַעֲמַדָּה	הַזְעַקְתָּה	הַשְׁמַעַתָּה	הַאֲכַלָּתָה	הַיְשַׁבָּתָה	הַגְשֵׁשָׁתָה	הַסְבָּוָתָה	הַקְוּמוֹתָה	הַבְּנוֹתָה	הַגְלֹלוֹתָה	הַמְצֵאָה	הַגְלֵלָה	
PART.	הַקְטַלְלָה	הַעֲמַדָּה	הַזְעַקְתָּה	הַשְׁמַעַתָּה	הַאֲכַלָּתָה	הַיְשַׁבָּתָה	הַגְשֵׁשָׁתָה	הַסְבָּוָתָה	הַקְוּמוֹתָה	הַבְּנוֹתָה	הַגְלֹלוֹתָה	מִמְצֵאָה	מִמְגָלָה	
NIPHAL.														
PRAET. 3 m.	גָּנְקַטְלָה	גָּנְעַמְדָה	גָּנְזַעְקָה	גָּנְשְׁמַעַה	גָּנְאָכֵלָה	גָּנְלָשָׁבָה	גָּנְטַבָּה	גָּנְגֵשׁ	גָּנְסָבָה	גָּנְקָוָם	גָּנְבָּוָן	גָּנְמַצְאָה	גָּנְגֵלָה	
2 m.	גָּנְקַטְלָתָה	גָּנְעַמְדָתָה	גָּנְזַעְקָתָה	גָּנְשְׁמַעַתָּה	גָּנְאָכְלָתָה	גָּנְלָשְׁבָתָה	גָּנְטַבָּתָה	גָּנְגֵשָׁתָה	גָּנְסַבָּתָה	גָּנְקָוָתָה	גָּנְבָּוָתָה	גָּנְמַצְאָתָה	גָּנְגֵלָתָה	
INF.	הַקְטַלְלָה	הַעֲמַדָּה	הַזְעַקְתָּה	הַשְׁמַעַתָּה	הַאֲכַלָּתָה	הַיְשַׁבָּתָה	הַגְשֵׁשָׁתָה	הַסְבָּוָתָה	הַקְוּמוֹתָה	הַבְּנוֹתָה	הַגְלֹלוֹתָה	הַמְצֵאָה	הַגְלֵלָה	
FUT.	הַקְטַלְלָה	הַעֲמַדָּה	הַזְעַקְתָּה	הַשְׁמַעַתָּה	הַאֲכַלָּתָה	הַיְשַׁבָּתָה	הַגְשֵׁשָׁתָה	ה						

